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SPECULATIVE FREEMASONRY.


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NOTES

ON THE

SCIENTIFIC AND RELIGIOUS

MYSTERIES OF ANTIQUITY;

THE GNOSIS

AND

SECRET SCHOOLS OF THE MIDDLE AGES;

MODERN ROSICRUCIANISM;

AND THE

VARIOUS RITES AND DEGREES

OF

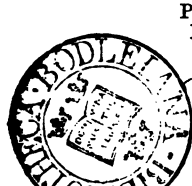
FREE AND ACCEPTED MASONRY.

BY JOHN YARKER, JUNR.,

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LONDON:

JOHN HOGG, 14, YORK STREET, COVENT GARDEN.

E. WRIGLEY AND SONS, ROCHDALE;

JOHN HEYWOOD, 143, DEANSGATE, MANCHESTER; W. GILLING, LIVERPOOL; [illegible] STREET, BIRMINGHAM; J. ROBERTSON AND CO., 3, GRAFTON STREET, DUBLIN; JOHN MENZIES AND CO., 12, HANOVER STREET, EDINBURGH; AND 32, WEST GEORGE STREET, GLASGOW.

1872.

223. j. 48.

E. WRIGLEY AND SONS, PRINTERS AND PUBLISHERS, ROCHDALE.

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PREFACE.

THE writer does not presume to put forward the following pages as any approach to a complete work upon the subject of which they treat; they are but the *avant-garde* to pioneer the way for a larger corps of facts. The attention of Masonic Students and industrious* members of old Lodges, Chapters, and Conclaves, is again called to the desirability of collecting and publishing any information or new facts which can be obtained, either from old works on the recondite mysteries of antiquity, or from the records of Freemasonry in its various degrees, as it is only thus that we can obtain a correct knowledge of our order, and eliminate the truth. Until this is done it is impossible to dogmatise and unsafe even to theorise. We have especially a dearth of information in England upon the earlier phase of Rosicrucianism, and later, of the progress of high-grade Freemasonry, owing to the secret character of both, and the fact that no minutes of proceedings were kept. The best authorities obtainable have been consulted in this compilation, which is the result of a few leisure hours snatched from affairs of commerce, and a free use made of their labours on this peculiar and interesting subject, the whole being in manuscript before the appearance of a recent work on the *Rosicrucians*. The sublime depths of the mysteries of antiquity have been sounded but by few minds in the lapse of ages, and those who have leisure to follow upon their tracks will meet with an ample reward. The object of these pages is merely to point the way; a sign post in a strange land.

43, *Chorlton Road*,
Manchester, November 8th, 1871.

*** The "Masonic Archæological Association" resumed its lectures in London, recently, and is now engaged upon a series in elucidation of this subject. The society deserves extensive masonic support.

NOTES ON THE SPECULATIVE MYSTERIES.

CHAPTER I.

The Scientific and Religious Mysteries of Antiquity.

IT may be proper to premise that there was in existence amongst all the civilized nations of antiquity, an *exoteric* form of religion and an *esoteric* interpretation. The one constituted the religious belief of the vulgar, and the other the secret teachings of a philosophical association, to which none but candidates prepared in mind and body were admitted.

The most notable of these mysterious fraternities were those of Mithras in Persia, of Isis and Osiris in Egypt, of the Cabiri in Samothrace, of Brahm in India, of Bacchus or Dionysus in Syria, of Eleusis in Greece, of the Druids in Britain, of Balder in Scandinavia, of Vitzliputzli in America, &c., &c., &c.[1]

The ceremonial observances of these orders are supposed to have originated in the representation of that contest between good and evil, which is figured to us in the biblical legend of the serpent tempter, leading on to the destruction of Abel by his brother Cain, as the Talmudical legends say, by a blow upon the forehead with a stone; all these rites referred to the death and resurrection of some mythic personage, and in some cases accurately corresponded in time and duration to the three days ceremonial of the Christian Church in honour of the Saviour,—"He that should come"—and of whom these ancient mysteries seem to have been prophetical. Such a wide diffusion of these rites, as that which we have enumerated, points to their establishment in the cradle

1.—The *Iroquois* Indians have a secret brotherhood, holding festivals in honour of the Great Spirit, whose praise they celebrate as the father of earth, air, water, and fire.

of our race, after which they were developed to suit the views and policy of the different races or families dispersed therefrom, and in the lapse of centuries re-acted upon each other.

The purpose or effect of these remarkable associations was the conservation of Arts and Science—Arithmetic, Geometry, Music,[2] Theology, Theosophy, Theurgic Magic[3] (probably Magnetism and Clairvoyance), Astronomy (with Astrology), Medicine and Chemistry (or Alchemy). Fortified as the knowledge of these hidden mysteries of nature and science was by peculiar secret ceremonies, known only to the priests and the initiated, the select character of the fraternity was preserved on the principle, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine;" and the teaching was everywhere veiled in allegory and symbols, but the priests in the end, abusing the confidence reposed in them, allowed the mass of the people to fall into a gross and brutalising idolatry, from which they were saved by the promulgation of Christianity.

We are inclined to assign the palm of purity and antiquity to the mysteries of our Aryan forefathers, who formed a civilized nation to the north of Persia. The Cabiric mysteries of Samothrace were very ancient, and are believed to have preserved the Babylonian or Chaldean tradition of a great flood,[4] recorded in Genesis

2.—Genesis IV. 19-24v. ascribes the invention of the worldly arts to the elder line of Adam, or that of Cain; but the higher mysteries to Seth, the successor of the *Spiritual* Abel whom Cain slew.

3.—Maguisiah, Madschusie signified Wisdom or the office and knowledge of the priest, who was called Mag, Magius, Magiusi, and afterwards Magi and Magician.—*Ennemoser's History of Magic.*

4.—A similar deluge is recorded at Maha-Balipore, near Sadrass, in India. An Article upon the Ark, in the "Rectangular Review," (1871, No. 3, p. 424,) in which it is interpreted metaphorically to signify the seven properties of nature, identifies Noah with Osiris. Many ancient nations have such traditions of a great flood, but writers probably exaggerate, for the ancient Egyptians have not yet been proved to possess such history. The ark was borne in the Egyptian, Dionysian, and Jewish mysteries. The Brahmins declare that every pyramid is a resemblance of the holy mount Meru—the residence of Iswara and his consort Isi, who were saved in the ship Argha —a form of the latter, and with Iswara converted into doves. Some accounts say that seven companions were thus preserved by Menu. These admit of an astronomical explanation, for the Sun and Moon were represented by the Egyptians by ascending and descending Ships, or Arks of Osiris and Isis; and at times the pyramids, viewed from the bottom, formed a seat or pedestal for these luminaries.

as that of Noah, and here the astrological part was most developed. They possessed also a day divided into 24 equal parts, and planetary names for the seven days of the week. Berosus the historian records that prior to all this, Oannes composed a book of the generation of all things which he buried in the city of the Sun, at Sippara, and that the same was recovered after this flood. Dr. Anderson observes in his History of Masonry, in 1723, that the learned mathematicians of those parts, who were called *Magi*, cultivated both Geometry and Masonry under the patronage of the Kings and great men of the east.

The Indian gymnosophists are believed to practice nine degrees, the last terminating in *Nirwana*, or absorption in the deity, being therefore well advanced in the spiritual or theurgic part. The symbol of initiation in Persia and India is a cord of seven threads knotted thrice three, or according to the degrees possessed in the Brahminical hierarchy. The nearest resemblance to the Brahminical mysteries, is probably found in the very ancient "*Paths*" of the Dervishes, which are usually governed by twelve officers, the oldest "Court" superintending the others by right of seniority. Here the Master of the "Court" is called "*Sheik*," and has his deputies, "Caliphs" or successors, *of which there may be many*.[5] The order is divided into at least four columns, pillars, or degrees.[6] The first step is that of "Humanity," which supposes

5.—As for instance in the brevet degree of a Master Mason.

6.—The Bektash Dervishes often initiated the Janizaries. Their ceremony is as follows, and they wear *a small marble cube spotted with blood.* Before reception a year's probation is required, during which false secrets are given to test the candidate: he has two god-fathers and is divested of all metals and even clothing; from the wool of a sheep a cord is made for his neck and a girdle for his loins; he is led into the centre of a square room, presented as a slave, and seated upon a large stone with twelve escallops; his arms are crossed upon his breast, his body inclined forwards, his right toes extended over his left foot; after various prayers he is placed in a particular manner with his hand in a peculiar way in that of the Sheik, who repeats a verse from the Koran. "Those who on giving thee their hand swear to thee an oath, swear it to God, the hand of God is placed in their hand; whoever violates this oath will do so to his hurt, and to whoever remains faithful God will give a magnificent reward." Placing the hand below the chin is their sign, perhaps in memory of their vow. All use the double triangles. The Brahmins inscribe the angles with their trinity, and they possess also the Masonic sign of distress as used in France. See "The Mystical Principles of Islamism," by John P. Brown.

attention to the written law, and "annihilation in the *Sheik*," The second is that of the "Path," in which the "*Murid*" or disciple attains spiritual powers and "self annihilation into the "*Peer*," or founder of the "*Path*." The third stage is called "Knowledge," and the "*Murid*" is supposed to become inspired, called "annihilation into the Prophet." The fourth stage leads him even to God, when he becomes a part of the Deity and sees him in all things. The first and second stages have received modern sub-divisions, as "Integrity," "Virtue," "Temperance," "Benevolence." After this the *Sheik* confers upon him the grade of "Caliph," or Honorary Master, for in their mystical language "the man must die before the saint can be born." It will be seen that this kind of mysticism is applicable to Christ as founder of a "Path."

It is however to Egypt that we must look for the most complete developement of every branch of this sublime and mysterious association; its hierophants being perfect masters of Architecture,[7] Geometry, Music, Astronomy, Medicine, Chemistry, and Theology. As has been well observed, she clothes the dogmas of the mythic, or first Zoroaster, with images if not richer at least truer and chaster than those of India. The *Emerald Tablet* of Hermes Trismegistus is the whole of magianism in a single page:—

1.—I speak not fiction but what is certain and most true.

2.—What is below is like that which is above, and what is above is like that which is below for performing the miracle of one thing.

3.—And as all things were produced from one by the meditation of one, so all things are produced from this one thing by adaptation.

7.—It is said that the following well known symbols are found in the ancient architecture of Egypt:—The point within a circle; the triple tau; the square; the level; the five pointed star; the triangle; the ladder; the trowel, &c. Diodorus specially informs us that the tools of carpenters were used in the sacred or hieroglyphic writing, as distinct from the common or domatic, and he mentions the hatchet, pincers, mallet, chisel, and square.

4.—Its father is the Sun, its mother was the Moon, the wind carried it in its belly, its nurse is the earth.

5.—It is the cause of all perfection throughout the whole world.

6.—Its power is perfect if it be changed into the earth.

7.—Separate the earth from the fire, the subtle from the gross, gently and with judgment.

8.—It ascends from earth to heaven and descends again to the earth, thus you will possess the glory of the whole world, and all obscurity will fly away.

9.—This thing is the fortitude of all fortitude, because it overcomes all subtle things, and penetrates every solid thing.

10.—Thus were all things created.

11.—Thence proceeds wonderful adaptations which are produced in this way.

12.—Therefore am I called Hermes Trismegistus, possessing the three parts of the philosophy of the whole world.

13.—What I had to say concerning the operation of the Sun is complete.

The doctrine of Hermes or Thoth, cannot be lost to those who have the keys of symbolism. The architectural ruins of Egypt are like scattered pages of a great book, whose capital letters were temples, whose phrases were cities, punctuated with obelisks and sphinxes. The geography of Egypt under Sesostris is a *pentacle*, that is to say a symbolical *resumé* of all the Magian dogma of Zoroaster, recovered and formulated by Hermes[8] The absolute

8.—The Greeks identified Hermes with Enoch, and the Latins with Mercury. The name, in Hebrew, has been translated "initiate." Cornelius Agrippa says further, that he gave laws to Egypt, was the first observer of the stars, and the author of Theology. The name "Thoth" is supposed to be derived from "Thouodh"—a column—because he inscribed his knowledge upon columns. Sanconiatho mentions two pillars dedicated in the early ages

hieroglyphic science had for its basis an alphabet in which all the gods were letters, all the letters ideas, all the ideas numbers, and all the numbers perfect signs. With this Moses formed the great secret of his Cabala, symbolised by the carrying away of the sacred vases. This alphabet is the famous book of Thoth, said still to exist under the form of the pack of cards called the Tarot.[9]

The "Mysteries" we know were practised in a secret subterranean under the Temple of Solomon, at Jerusalem, where four and twenty elders adored the Sun, with their faces towards the east, the image of jealousy was erected northward of the gate of the altar, and their ceremonial degeneracy denounced by the prophet Ezekiel.[10] But the veneration of the Jews for the sacred fire, light, first principle, or holy spirit of the Persians and Egyptians, is indicated in the Abrahamic sacrifice of burnt-offering and shown in numberless passages of their scriptures.

We will commence a short recital of the gorgeous ceremonials of these *esoteric* receptions, with a description of those of Mithras in Persia. This rite consisted of *seven* degrees.[11] The candidate underwent a purification by water and fire, fasting. Anointed with oil, crowned with olives, and clothed in enchanted armour, he commenced the advance through the rigorous trials of seven

to fire and wind. Frequent reference is made to these columns in the Masonic Constitution as well as in the secret ceremonials. It is asserted by Godfrey Higgins in his *Anacalypsis* that the monogram of Hermes was the triple-tau of a R.A.M. Sanconiatho further informs us that the Egyptians had corrupted their ceremonials by a *mixture* of historical and cosmical affections. The relation of this Phœnician historian resembles somewhat the Mosaical narrative, whilst this latter is almost identical with what Berosus, the Chaldean, relates of the generation of all things, and of the deluge.

9.—*Histoire de la Magie* by Eliaphas Levi.—The Jews also speak of a celestial and mystical alphabet. (Kircher's Œdipus Egyptiacus.)

10.—Philo, however, whilst extolling the Essenian system of the Jews, says that Moses purposely removed initiations from his code, and he adds:—"Let no one, therefore, of the disciples or followers of Moses either be initiated himself into any mysterious rites of worship, or initiate anyone else * * * * for, if these things are virtuous, Why do ye, O! ye men who are initiated, shut yourselves up in dense darkness and limit your benefits to just three or four men when ye might benefit all men?"

11.—The seven labours of Rustam, the Persian Hercules, is supposed to allegorise the adventures of these caverns. *Vide* the "History of Initiation," by the Rev. Dr. Oliver.

caverns, his entrance to the first of which was opposed by a drawn sword, from which wounds were often acquired. These caverns were styled the *Ladder of Perfection*, and were connected with each other by winding passages, and accessable by a narrow portal; in these he was exposed to the fury of wild beasts, the rage of the elements, fire and flood, from which he must issue passionless and pure. In the seventh cavern or *Sacellum*, brilliantly lighted, decorated with gems, and the signs of the Zodiac, darkness was changed to light, and the aspirant beheld the Archimagus seated on a splendid throne: here the obligation of secrecy—the infraction of which was certain death—was administered to the neophyte; he was baptized, anointed on the forehead, received bread and wine, a crown was presented on the point of a sword which he refused saying "Mithras is my crown," and finally he was armed and declared "a Soldier of Mithras." This was the first or lowest degree of the order, the second was styled that of the "Lion," and the remaining five degrees were named from animals sacred to Mithras, whose birth was celebrated annually on the 25th December.

All the rites were universally governed by three chief officers in accordance with the oracles of Zoroaster, which says "The mind of the father decreed that all things should be divided into three."

The doctrines taught in these mysteries, as we learn from the Zend Avesta, approximated to the later views of the Christians. The Great-cause, or *Unbounded time*, created *Light* in the beginning, and out of this *Light*, or Sacred-fire, or Ethereal-spirit, proceeded *Ormuzd*, the principle of light, who was the creator of the world and of *Amenti* or Paradise; he produced also the superior Genii who surround his throne, and the inferior Genii or guardian angels of the world whose chief is Mithras. But the Great-cause also created *Ahriman* the principle of darkness, who created the bleak regions and the evil Genii under him. From

these two opposing principles of Good and Evil, which they sometimes compared to the attraction and repulsion of the magnet, proceed perpetual strife and war—creating Black and White, love and hatred, truth and falsehood, light and darkness. So also the Holy Magi invoked the angels of Ormuzd and of Mithras, but the wicked sorcerer invoked the evil Genii of Ahrimanes. Mithras was supposed to have his residence in the Sun, hence he was symbolised by that luminary, or by the sacred ever-burning fire of the temple; he is identical with Michael the Archangel, one of the Chief Princes—alluded to by Daniel the Archimagus of the Persians—upon whom the ancient Heralds conferred the title of *Premier Chevalier*,[12] either from the supposed identity of these chivalric ceremonies with the mysteries, or, as is more likely, from St. Jude's relation of the successful war in heaven against Satan or Ahriman.

Of the Egyptian Mysteries we have a short description in the *Metamorphosis of Apuleius:* they were divided into "Lesser" and "Greater," and the aspirant underwent a purification and fast of many days. The first degree was that of *Isis*, celebrated at the Vernal Equinox. The aspirant after a figurative descent into Hades, or the abode of departed spirits, was tried by the four elements—earth, air, fire, and water; he was then admitted into the magnificently illuminated apartment of the initiated; took an oath of secrecy, had the symbols of the doctrines explained, and

12.—The Heralds, like the Cabalists and the Freemasons, had their legends. "Olibion, the son of Asterial, being of great courage and strength, was made captain of a thousand of Japheth's line, and to him it may justly be ascribed to have been the first who received the honour of knighthood, for before he went to battle his father made him a garland of precious stones, in token of chivalry, with which he gave him his blessing and with the faulchion of Japheth (which Tubal made before the flood), while Olibion was knelt, smote him lightly on his right shoulder nine times, charging him to keep as many virtues pertaining to true chivalry. Asterial also made a target of olive tree with three corners, in token that he was chief of the blood of Noah's three sons; by the olive tree he understood to win victory, the lower point, towards the ground, allusive to his cursed kinsman, Ham; the right corner, Japheth; and the left, Shem." Some very judicious remarks hereon will be found in "The Orders of Chivalry." By Bro. Lawrence—Archer, 30°, Captain H.M's. Service. A work just published by Quaritch, of London.

was entrusted, invested, proclaimed, and feasted. Goddess or Queen Isis, was represented by the moon—that luminary being described as both male and female—she represents the productive powers of nature, and declares, "I am all that has been, that is, or shall be, and no mortal hath ever withdrawn my veil—the fruit which I brought forth became the sun."

Next followed the Mysteries of Serapis celebrated at the Summer Solstice, we have here no detailed description. Clement of Alexandria states, however, that the worshippers of Serapis were obliged to wear on their person, in a conspicuous situation, the name of I-ha-ho, which signifies *God the Eternal.*

The third ceremony was the Mysteries of Osiris, celebrated at the Autumnal Equinox. Herodotus expressly informs us that in these rites "they go through a representation of *his* sufferings." The ceremonial was practised dramatically upon the aspirant, and represented the murder of the *Good* King Osiris, by his *Evil* brother Typhon, and seventy-two conspirators—symbolising thus the perpetual strife between good and evil. The legend, as handed down to us, states that Typhon, or Set, placed the body of Osiris in a coffin and threw it into the Nile, where it was eventually found reposing upon the lotus plant by his sorrowing consort Isis.[13] Again recovered by Typhon he cuts up the body into fourteen pieces; these are again collected by the faithful Queen,

13—"The accident by which the body of M.H. was found after his death, seems to allude in some circumstances to a beautiful passage in the 6th Book of Virgil.....*Anchises* the great preserver of the *Trojan* name, could not have discovered but by the help of a *bough* which was plucked with great ease from a tree.....But there is another story in Virgil which stands in near relation to M.H.....*Æneas* coming into that country (Thrace), and accidentally plucking up a shrub that was near him *on the side of a hill*, discovered the murder of Polydorus."—Dr. Anderson's *Defence of Masonry.* The *ivy* was used in the mysteries of Bacchus, the *myrtle* in those of Ceres, the *erica* or *heath* in the Osirian, the *lettuce* in the Adonisian, the *mistletoe* in the Celtic, and the *lotus* or *water-lily* in those of India and Egypt.

Amongst the Templars and some other modern rites of Freemasonry, a peculiar ceremony is known at the burial of a brother, which had its origin in these ancient religions. Each Egyptian province is said to have been separated from its burial place by a lake, and no mummy was allowed to be ferried across by the sacred boatman (Charon), until 42 assessors had assembled upon the beach and sat in judgement upon his past life, and upon approval, the corpse was conveyed to its resting place.

with the exception of the missing emblem of generation. Osiris returned from the abode of spirits and gave his aid to Horus, who eventually overthrew Typhon. Osiris, "Son of the Sun," he "whose name is secret," like the Persian Mithras, is represented by the Sun, whose bright beams give light, warmth, and fertility, and the whole legend was constructed, or rather perhaps *reformed*, on an astronomical basis: Typhon being considered on this hypothesis to represent winter, which destroys the fertilizing powers of the Sun. He has also been considered to represent that destroying flood which carried away the human race outside the Ark. Plutarch, describing these mysteries says:—"God is a male and female intelligence, being both *life* and *light* he brought forth *another intelligence*, the creator of the world;" and Orpheus, who is supposed to have introduced the mysteries into Greece, sings:—"Jove is a male, Jove is an unspotted virgin." The Brahminical doctrine in the Sama Veda says:—"the *will* to create existed with the Deity as his bride." The Verihad, Aranyaka, and Upanishad teaches the same:—"he caused himself to fall in two and thus became husband and wife." The Chinese in their Mundane Egg, divide all nature into male and female.[14] Indeed, Lanci interprets the sacred name, J.H.V.H., HO-HI-he-she,[15] but Elohim may represent the Gods of Generation, whilst Jehovah corresponds with the Persian Ormuzd.

There were probably other degrees known only to the Priests, as Apuleius relates that after receiving the foregoing he became a Pastophori, was received into the *College of Priests*, and exposed his bald head to the multitude. It is possible that a higher revelation here took place, as we find a correspondence to the

14.—Compare also their dragon with 81 scales, vomiting floods; and their myth of the fire and water dragon with the Symbolism of St. John, in the Revelations. The Chinese have a very ancient brotherhood called the "Triad Society," but known previously as the "Coelesto-terrestial Society." Its professed design is benevolence, and the order is ruled by three "brothers." They have certain initiatory ceremonies, with signs and tokens; and the candidate takes an oath under the Arch of Steel. One sign is to take up anything with three fingers.

15.—*Mackey's Lexicon of Freemasonry.*

Persian doctrines in *Cneph* the creator, and *Ptha* the organiser, which latter they represented as a pure ethereal fire. *Buto*, or *Athyr*, also creates *Typhon*, *Set*, or the evil principle, who marrying *Nephthys*, or Perfection, gives rise to the present mixture of good and evil. These good and evil principles as in Persia, had their attendant Angels or Demons, the former numbering 365 principal gods. The immortality of the soul was inculcated, and Dr. Oliver informs us that the perfectly initiated candidate was named Al-om-jah[16] from the name of the Deity, and was instructed in the history of the creation of the world, and the descent of the mysteries from Adam, Seth, and Enoch. The writer "Hermes," preserved by Stobæus, teaches the Darwinian hypothesis of the progress of the human soul, as an emanation of the one universal soul, from the lowest reptiles upwards, and its retrogression, if by an unholy life, the human soul is not perfected. If the King of Egypt had been bred a soldier he was obliged to conform to these mysteries, study their science, and become chief Pontiff, but the heir was not allowed initiation into the higher mysteries till he came to the throne. The dress of the Priests was an under garment like an apron, and a loose upper robe secured by a girdle round the loins.[17]

16.—The sacred word of the Brahmins is represented by A.U.M.; Persians, H.O.M.; the Budhists use O-mi-to; the Druids used O.·I·.W.; and the American Indians, it is said, Yo-he-wah, and Hoh-wah-ne-yoh.

17.—The Egyptian mysteries are thus described in "*Crata Nepoa*, or the Mysteries of the Ancient Egyptian Priests."—1770.

1.—The aspirant was referred from Heliopolis, to Memphis, and thence to Thebes, where he was circumcised, and left in a subterranean cavern some months to his own reflections. He was afterwards brought to a cavern, supported by Hermes' Pillars, where he had to learn by rote all the proverbs carved upon the pillars; and then the *Thesmophorus*, whose duty it was to prepare and conduct the candidate, blindfolded him, bound his hands, and conducted him to the door of an inhabited cavern—opened after certain knocks and questions—when he was conducted round the *Birantha* in an artificial storm of wind, rain, thunder, and lightning; and if he shewed no signs of fear, *Menies*, the expounder, explained the rules of the *Crata Nepoa*, to which he promised obedience. He was then made to kneel on his bare knees before the *Hierophant*, and with sword point at his throat, he took the oath of fidelity, calling sun, moon, and stars, as witness. The bandage was then removed from his eyes, and he was placed between two square pillars, where lay a ladder of seven steps, behind which were eight doors of different metals. He was exhorted to govern his passions and fix his thoughts upon God. As a symbol of the wanderings of the soul he was required to ascend the ladder. This degree

The mysteries of *Eleusis* in Greece are thus described by an ancient author, preserved by Stobæus: "The mind is affected and agitated in death just as it is in initiation into the Grand Mysteries; and word answers to word as thing to thing, for Teleutao is to die, and Telestos, to be initiated. The first stage is nothing but errors and uncertainties, laborious wanderings, a rude and fearful march through night and darkness. And now arrived on the verge of death and initiation everything wears a dreadful aspect, it is all horror, trembling, sweating and affrightment. But this scene once over a miraculous and divine *light* displays itself, and shining plains and flowery meads open on all hands before them. There they are entertained with hymns and dances; with the sublime doctrines of faithful knowledge and with reverend and holy visions. And now become perfect and initiated they are *free* and no longer under

called *Pastophoris* explained the hidden mysteries of nature and the hieroglyphics. The word *Amour* signified secrecy, and with it were given a grip and a peculiar apron called *Xylon*.

2.—Proof of proficiency being given as *Pastophori*, the aspirant, after a long fast, received the degree of *Neocoris*. He was brought into a dark apartment—*Endymion*—where his sensibility was put to various proofs; after which he was conducted by the *Thesmophorus* into the assembly, and drenched with water by the *Stolicta* (water bearer); he was scared by numerous innoxious serpents, one of which being thrown round his body; he was led to two pillars, east and west, between which stood a griffin—symbol of the sun—before which was a wheel with four spokes to represent the seasons. He was here taught the use of the rule, level, calculations, geometry, and architecture.

3.—After this, the *Neocoris* received the degree of *Melanephoris*, in a chamber decorated with embalmed bodies in coffins; in the midst was that of Osiris covered with blood; above the entrance, "Gates of Death." Some instructions by question and answer as to the death of Osiris was given: he was thrown down, wrapped in linen, and conducted by another door into the abode of spirits to be judged. After the removal of the bandages, he was instructed in the rules, and commanded never to thirst for blood or revenge, support his brethren in danger, never to allow a dead body to remain unburied, and to look for a resurrection of the dead and final judgement. He was also instructed in history, geography, astronomy, and a higher system of hieroglyphics.

4.—After some study he was initiated in the degree of *Christophoris*, by being conducted through a dark passage, where he was seized by horrible beings, blindfolded, arms bound, and a halter placed round his neck. He must then drink a very bitter drink called *Zize*, put on the boots of *Arabis*, and mantle of *Orkus*, and as a judge of the wicked, armed with a sword and the shield of Isis, to destroy an artificial gorgon placed in the cave. He now became a judge in the land, and was registered as such. The symbols were indicative of wisdom, and the word was *Jao*, the name of the great lawgiver.

5.—He then received the degree of *Balahala* and was conducted into the assembly by the *Balahala Horus*, and into a cavern from which pro-

restraint, but crowned and triumphant they walk up and down the regions of the blessed, converse with pure and holy men, and celebrate the sacred mysteries at pleasure."[18]

It is supposed that there were *four* steps in the "*Lesser Mysteries*," of Eleusis, of which the three first were limited to purification and preparatory ceremonies. The initiate took the oath of secrecy standing upon the skins of the animals slain in sacrifice and was named *Mystæ*. It is conjectured that this rite represented the search of Ceres for her daughter Proserpine, ravished by Pluto and carried to the infernal shades, and that in the higher mysteries the tragic end of Dionysus, or Bacchus, who was torn to pieces by the Titans, arose in splendour and descended into the regions of the dead, was celebrated. The fourth step in the "*Lesser Mysteries*," and the sixth step in the "*Greater Mysteries*" were the principal ceremonials, and the whole took up nine days.

The first day was occupied in preparatory ceremonies; on the second the *Mystæ* marched in procession to the Saronic gulf; the third was a fast in honour of Ceres; *the fourth an offering to Ceres and Proserpine;* the fifth was a torch-light procession to the Temple of Ceres; *the sixth was in honour of Jacchus, the son of Ceres;* on the seventh the *Epoptæ* returned in procession to Athens; the eighth day was sacred to

ceeded fire and where he beheld the hundred-headed scaly monster Typhon, which ropresented fire, and indicating that *Horus* or industry might derive many benefits therefrom. The word was *Chymia*, the instruction being in chemistry.

6.—The obligation of secrecy was renewed, and he was instructed in astronomy; he was then conducted to the porch of the Gods, was instructed in the origin of theology, and taught a priestly dance representing the course of the heavenly bodies. The word was *Ibis*, symbol of watchfulness.

7.—In this degree the whole of the mysteries were more clearly explained, and he was styled *Astronomus*, which degree conferred a vote in election of a king. They then all withdrew secretly to some square built houses called *Manneras*, supported by pillars, adorned with sphinxes and coffins, where sumptuous chambers represented human life. A drink, *Cimmellas*, was given, and a cross which he was constantly to carry as emblem of stability. He was clothed in a striped dress, a square head dress, and could peruse all the sacred books which were in the Ammonitish language.

18.—Bishop Warburton's *Divine Legation*.

Æsculapius, the God of medicine, and on the ninth and last day was poured upon the earth a libation of wine towards the rising and setting Sun, whilst the initiated looked alternately to heaven and then to earth. The principal ceremonial of the Greater Mysteries took place at midnight of the sixth day of this magnificent festival. The Herald made the usual proclamation, "Far hence the profane." Then the *Mystæ* took the greater oath of secrecy in the vestibule of the Temple of Demeter, was clothed in a fawn skin and saluted with the words, "May you be happy, may the good Demon attend you." At this point the assembly was enveloped in darkness, lightning flashed, thunder rolled, and monstrous forms appeared. The scene was suddenly changed and the *Mystæ* was led by the Hierophant into the inner Temple or Sanctuary of Demeter, where he beheld an adorable light, and whilst his ears were saluted with the most harmonious sounds and his eyes beheld the most enchanting visions of Elysium, his head was crowned with myrtle; he was clothed in white, the symbols were explained, and he was declared to be born again. The proceedings closed with the words, *Konx Ompax*. He was now termed *Epoptæ*. It is believed that the words, *Konx Ompax* are traceable in the Sanscrit, and are used by the Brahmins as *Kamska Om Paksha*. The first is the most ardent vow, *Om* is the mysterious name of the Deity, *Paksha* means change, turn, vicissitude, &c., though it appears to have been used in the sense of silence, whence the Latin word *Pax* and the French *Paix*. The entrance of the candidate through intricate passages and through darkness, was emblematical of the wanderings of the soul through the mazes of vice and error before initiation. The noises and spectres surrounding him typified the various diseases, calamities, and evil passions incident to that mental bondage from which he was about to be emancipated, and exemplified the punishment of the guilty in a future state. His admission into the full splendour of the rites and the dispersion of the shades of night before the brilliant Sun of the Mysteries,

represented the dispersion of the clouds of mental error before the Sun of truth.

Sufficient we think has been said to shew the general nature of all these mysteries, and it is therefore useless to follow their ceremonial coincidences further; they had all one origin and varied only in language, differing not further than do the modern rites of Freemasonry. Hence it is said that Saturn, Jupiter, Neptune, Bacchus, Dionysus, Adonis, Hu, Schiva, Brahma, Balder, Fohi, Atys, Cadmillus, Mithras, Manes, &c., are but other names for Osiris; whilst Venus, Astarte, Juno, Ceres, Pessinuntica, Minerva, Diana, Bellona, Hecate, Rhamnusia, Proserpine, Cerdeiven, Frea, Rhea, Siva, &c. are same as Isis. Diodorus distinctly states that the rites of Osiris and Bacchus are the same, and that those of Isis extremely resemble those of Ceres, with the change of name only. Strabo that the Druids of Britain perform the same rites to Ceres and Proserpine as are used in Samothrace; and Dionysius, the African, that they celebrated the orgies of Bacchus. The duality of the Deity seems to have been taught in all the mysteries, and as the symbols had originally no impure signification, some have supposed the gross Phalic worship to be figured to us in the curse of Ham. The rites were promulgated in Persia by Zeradhust, in Egypt by Hermes, in Samothrace by Dardanus, in India by Brahma, in China and Japan by Buddha, in Israel by Moses, in Greece by Cadmus the Egyptian, in Bœtia by Prometheus, in Crete by Minos, in Messene by Caucon, in Argis by Melampus, in Athens by Erectheus, in Etruria by Philostratus, in the city of Arene by Lycus, in Thrace by Orpheus, in Italy by Pelasgi, in Cyprus by Cinyras, in Gaul and Britain by Gomer, in Scandinavia by Sigge or Odin, in Mexico by Vitzliputzli, and in Peru by Manca Capac. Truth and the Gods, in these mysteries, were symbolised by a *cubical stone*, and the doctrine of the immortality of the soul taught, though at times coupled with a corrupt system of transmigration.

The colleges established by Moses, the Jewish lawgiver—a man learned in all the wisdom of the Egyptians—are supposed to have taught the doctrine of a future state, which the great lawgiver concealed under guarded language, in order to strengthen the hands of the judges, and to have continued through the occupation of the Holy Land, being similarly organised to the other religious mysteries. We find in the writings of the prophet Samuel, and in the Second Book of Kings, references to the *Beni Hanabiim*, or sons of the prophets. These were the disciples of the Rabbis or wise-men of Israel, who underwent a course of *esoteric* instruction in the secret schools of the *Nabiim* or prophets, like the disciples of the *Magi* in Persia. These esoteric doctrines were afterwards symbolically embodied in the Temple of Solomon, in the same way as existed in Egypt. Those who were carried captives on the destruction of the first temple founded a similar fraternity on the Euphrates and on the restoration by Cyrus, Zerrubbabel is supposed to have carried the secret institution to Jerusalem, as three Grand Lodges existed at Sora, Pompheditha, and Naharda. We find also amongst the Jews that these Mosaical colleges went by the name of the Essenes, or Holy,[19] supposed to be connected with the military fraternity of Maccabees,[20] as also with the Kasideans, who were bound by oath to keep the Temple in repair. This fraternity consisted of two classes (operative and speculative)—the handicraft brothers,

19.—Philo (*Fragments*, c. 8, p. 782, a.) so styles and derives them. He says, somewhat in contradiction to the passage before quoted: "It is not lawful to divulge the sacred mysteries to the uninitiated till they are purified by a perfect purification"—for wanting capacity of mind they will blame what is sacred—"now, to divulge sacred mysteries to uninitiated people is the act of a person who violates the laws of the privileges belonging to the priesthood." The present "Christians of St. John," or "Mendaeans" of Syria, seem to bear resemblance to the Essenes.

20.—The word is derived from the initials of *Macomicah Bealim Jehovah*—my trust is in the Lord Jehovah. As Cadmus, the Egyptian, led a colony into Greece, about the time of Moses, so we find this warlike fraternity claiming brotherhood with the Greeks, who reply (1 Mac. xii c.), "It is found in writing that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham." This is worthy of note, when we come to mention a Cabalistical work of 1655. The trials of the Egyptian initiates are supposed to be sketched in the xvii. ch. of the Apocryphal book called "Wisdom of Solomon." The Greek mysteries were, like the Jewish, thrown open by the Cretans to all the world.

and those who devoted themselves to Contemplation, Cabalism, and Medicine. At sun-rising they invoked the assistance of the Deity, to enlighten their minds, and at sun-set they returned thanks in the same way. Candidates remained in a state of probation for one year, and though enjoined all the customs of the association, were not admitted to its meetings. In the second period the aspirant received the waters of purification. After two more years he was united in full fellowship, and took a solemn oath as regards his duty to God and his neighbour, secrecy, and the preservation of the ancient landmarks, the transmission of their books, and especially the names of the angels. The reception was almost identical with that of the Templars of the middle ages in Europe, and similar to the present degree of an Entered-Apprentice Mason. They were arrayed in white garments, fastened with a girdle, and when listening to the secret instructions of their chief, they stood with the right hand on the breast, a little below the chin, and the left let down by the side. We are informed by the Cabalists that Adam derived a book from the angel Razael, [21] and with it entered into conversation with sun and moon, knew how to summon good and evil spirits, interpret dreams, fortel events, heal, and destroy. Handed down through Seth, Enoch, and Moses, from father to son, this book came into possession of Solomon, and by its aid he was made acquainted with many potent secrets. The Cabalists used the double triangles, inscribed with the holy names, and called it the seal of Solomon. We find in their writings the doctrine of Emanations, and a duality like that of the other ancient mysteries: the elemental spirits of fire, air, water, and earth, and an hierarchy of angels. Their holy scriptures were interpreted *esoterically*, for under the letter, by the application of certain

21.—The *Book of Razael* mentions several signs as transmitted from Adam to Solomon, that of distress being derived from the expulsion from the garden of Eden. It would appear, however, that the five signs of the English R.A. are not found in all rituals, but we may look upon them, at least, as introductions from some lecture, and thence appropriated as landmarks.

One of the higher degrees of the Essenian Colleges transmitted the sacred name in the same way as is now done in the degree of a R.A.M., and Pythagoras used it as the basis of his O.B.

rules, corresponding with the hidden teaching of the other mysteries, to words, letters, and numbers, important allegories were discovered. In common with the Persians, Egyptians, and Indians, they believed in the power of the *will*, for good or evil and the magical value of certain sacred words. It is impossible, within reasonable limits, to enter into the mysteries of the *Cabalistical Tree*, and its relations with the names of the Deity. But the worshipper was to invoke equally the holy names Eli,[22] Jah, Jehovah, Elohim, El, El-hai-sadik, Jehovah-Sabaoth, Elohi-Sabaoth, Shaddai, and Adonai, which answer to the ten Sephiroth, of which the three first were a later addition upon the old ladder of seven steps, viz.:—the crown, wisdom, intelligence, strength or power, mercy, beauty, victory or eternity, glory, the foundation, the kingdom. One of the most interesting of the cabalistical books is that of Enoch,[23] where will be found the names and offices of the angels, the concealment of the sacred name; and the trinity of manifestations, or procession of the Persians, is thus alluded to:—"In that hour was the *Son of Man* "invoked before the *Lord of Spirits*, and his name in the presence "of the *Ancient of Days*." From our Lord Jesus these ancient doctrines passed to the apostle St. John, who embodied them in the Apocalypse, under hieroglyphic figures, analogous to those of the ancients.[24]

22.—Jesus, when on the cross, made use of this name when he cried "*Eli, Eli lama, sabacthani*," and we find that the uninstructed Jews imagined he was calling upon Elias. Melchisedek uses the name Elion, whom the Phœnecians represented as the creator of the world.

23.—*Book of Enoch*. Translated by Dr. Rd. Lawrence, Bishop of Cashel, 1838.

24.—"The Bible is the true key and interpreter. John, not the less than Moses, Elias, Enoch, David, Solomon, Daniel, Jeremiah, and the rest of the prophets, was a magician, cabalist, and diviner."—*(Paracelsus.)*

The resemblance of the machinery of the Apocalypse to the ancient mysteries has been noted by the learned brother, Doctor Oliver, who says that a writer in 1737 speaks of the "process of spiritual masonry."

"First we are presented with the representation of a candidate for admission knocking at a door.....after some delay he is invited to enter by a voice from within, saying, 'come up hither'.....he beholds a person splendidly arrayed occupying a throne in the east, canopied by a prismatic arch.....when he looks round he beholds many other persons seated and arrayed in white raiment.....The G.A. of the U. is seated on the throne as Ezekiel has described him in the tabernacle or temple; near to the tabernacle were four-and-twenty elders....they had on their heads crowns

One of the most celebrated remodellers of the ancient mysteries—the founder, as we should now say, of a rite—was the philosopher Pythagoras (B. B.C. 586, D. 506), the son of a Sidonian sculptor or operative mason.[25] He was initiated by the Egyptians, after being sent the round of the delta of cities, and was instructed for many years respectively at Heliopolis, Memphis, and Thebes, in the different grades. It was even asserted by the ancient fathers of the Christian Church that he was initiated by the prophet Ezekiel, but this probably is inferred—owing to the general sameness of the mysteries: so closely does his system resemble modern Freemasonry, that various documents and rites have assumed the absolute identity of the two

of gold. The candidate is represented as turning to see who it was that spoke to him, for he said 'I am Alpha and Omega, the first and the last,' and being turned he saw seven golden candlesticks, and in the midst of them one like unto the Son of Man, clothed with a garment down to his feet, and girt about with a golden girdle....'He had in his right hand seven stars'..... A sacred book is then produced which is sealed with *seven seals* every one of which must be broken before the secrets can be disclosed.....attended by his angel guide, as the process of unsealing the book advances, several symbols are displayed.....a bow, a white horse, and a crown, as emblems of victory, triumph, and royalty; and also a balance and a choenix, emblems of justice and hospitality, and at length.....a blazing star and three monsters or assassins, who destroyed one man out of every three by inflicting a deadly wound in the forehead. The candidate.....receives the sacred book.....he is desired to swallow.....to digest the contents as an attestation when the O.B. is sealed.....The uncontaminated *twelve*..... that had received the divine mark in their forehead.....presenting themselves before the throne of the G.M. bearing sprigs of palm tree as token of their innocence. Then follow the healing of the wounded forehead and raising of the dead.....Light is introduced, the heavens are opened, and the great red dragon.....are expelled.....The regenerated candidate having overcome.....escapes the 'depths of Satan' and is presented with a white stone, in which a new name is written.....which is no other than the sacred name, which had been lost, but now was found, the destroyers are apprehended and subjected to condign punishment. The empire of light is established..... and it requires neither the sun nor the moon to shine in it."

25.—One of the Apocryphal gospels asserts that Jesus practised our handicraft, and a somewhat curious allusion to operative masonry is to be found in another, the Book of Maccabees (II B., ii c., 29-30 v.), "For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out and paint it must seek out fit things for the adorning of it, even so I think it is with us. To stand on every point and go over things at large, and to be curious in particulars, belongs to the first authors of the story. But to use brevity and avoid much labouring of the work is to be given to him that will make an abridgement."

The "Vision of Hermes" by an ancient father of the Christian Church, represents the faithful by perfect stones "of a true die or square," but the less holy are imperfect. In the apocryphal 'Epistle of Paul to Seneca" the latter calls the former "Brother," and Paul styles Seneca "Respected Master," and repudiates written documents, the one of which leaves marks and the other declares things.

institutions. His disciples were divided into Acousmatici, Mathematici, and Pythagoreans. A three years novitiate and a five years silence was enjoined. The aspirant was required to be perfect in Geometry, Arithmetic, Music, and Astronomy, before he was advanced to the higher mysteries and styled *Perfect*, "because they alone are able to abstract the soul from sensibles and prepare it for intelligibles." A solemn oath of secrecy was administered and the doctrines were delivered orally. The immortality of the soul was taught, the derivation of all things from one God, whose two principles were called friendship and enmity, as in the Aryan doctrine, and the true astronomy or revolution of the earth, which has given the name of *Mesouraneo* to his system. He seems to have taught that the odd numbers represented light or the good principle, and the even numbers the evil principle; or as the unity is light, so matter, being the opposite of light, must be evil. Their assemblies were arranged due east and west; they had secret signs and methods of communication,[26] and their symbols were derived chiefly from Geometry, and consisted of the right angle, the equilateral triangle, the square, the cube, the point within a circle, the dodecahedron, the triple triangle, and the letter Y. They professed a particular regard for (those four principles of Masonry) a point, a line, a superfices, and a solid, and add that the Gods, who are the authors of everything established in Wisdom, Strength, and Beauty, are not improperly represented

26.—"For (it is the judicious remark of *Laertius*) as generals use watch-words to distinguish their own soldiers from others, so it is proper to communicate to the *initiated* peculiar *signs and words* as distinctive marks of a society.""The shame and disgrace that justly attended this violation of his oath, threw the poor wretch (Hipparchus) into a fit of madness and despair, so that he cut his throat and perished by his own hands, and (which surprised me to find) his memory was so abhorred after his death, that his body lay *upon the shore* of the Island of Samos, and had no other burial place than in *the sands of the sea*."—Dr. Anderson's *Defence*. "The person who took the oath was upon his bare knees, with a naked sword pointed to his throat, invoking the sun, moon, and stars, to be witnesses to the truth of what he swore." (Alexandro ab Alexandro, lib. 5, cap. 10.) The Druids proclaimed three times to the initiate who had violated his oath that "the sword was naked against him." The same ceremony was used in the Eleusenian mysteries of Greece.

by a square. This celebrated man was the promulgator of the 45th Problem of the first book of Euclid, which in a different form he derived probably from the Egyptians; and he is said to have been destroyed in the Temple of the Muses at Metapontum, during a tumult, raised by an unworthy citizen, who had been refused admission to the fraternity.

The Divine Plato was born about 70 years after the death of Pythagoras, and flourished midway between him and Euclid, and paying the like regard to mathematics, wrote over his studio, "Let none enter here who are ignorant of Geometry." His philosophical system was that of the mysteries of which we have treated. His trinity he named Agathos, Logos, and Psyche. Thulis, King of Egypt, thus demanded of the Oracle of Serapis: "Thou, who art the God of fire, and governest the course of the heavens, tell me the truth, was there ever, or will there ever be, one so mighty as myself?" He was answered: "First *God*, then the *Word*, and *Spirit*, all united in one, whose power can never end. Go hence immediately, O mortal! whose life is always uncertain." And going thence his throat was cut.

About 277 years B.C. Euclid, another celebrated mathematician, flourished at Alexandria, in Egypt, and is said to have digested all that had been previously done by Pythagoras and others, and ordained:—

"He that lernede best and were of onesté,
And passed his felows in curysté;
Gef yn that crafte he dede hym passe,
He schulde have more worschepe than the lasse.
* * * * * *
Get thys grete clerke more ardeynt he
To hym that was herre yn thys degrée
That he schulde teche the symplyste of wytte.
Yn that onest craft to be perfytte;
And so uchon schall techyn other
And love togeder as syster and brothur." [27]

27.—Old Masonic M.S., A.D. 1400.

Chiefly also from Alexandria radiated the *Gnostic* associations of the dark ages, which convey to us the principles of the mysteries. The word *Gnosis* signifies *Knowledge*, and prior to Christian times was used by the mystical schools to denote an *esoteric* science unknown to the vulgar.

The first of these brotherhoods—which held common relations with the mysteries—after the Christian era, was the system of Basilides, of Alexandria, a contemporary of the Christian Apostles, and Chief of the Egyptian Gnostics. He taught the dualistic system of the Aryans, and that the contradictory principles of good and evil have been in operation from the beginning; that man has a brutal and a God-like nature, and that it his duty to strive and pray that the former may be kept in subjection until the latter is perfected in the Divinity. At the foundation of the system lay the doctrine of Emanations. The Infinite Being and Unknown Father produced *seven* most excellent beings or Æons, viz.:—Wisdom (denoting reason), Power (to execute the purposes of wisdom), and from these two proceed five others—Righteousness (moral perfection), Peace (inward tranquility), Prudence, &c., &c. From this point the spiritual life proceeded to evolve itself into seventy-two, and further into 365 degrees of emanation. This truth was expressed by the mystical Egyptian word *Abraxas*, which in Greek numerals—in common with the Persian word *Mithras*—make 365;[28] and expresses the whole emanation world as an evolution of the Divine essence. This angelic Prince, whose name signifies "Lord of the Heavens," was typified by the Sun—hence their Christ was figured by that luminary; the pure soul sending forth its influence from the Sun and Moon, those "ships of light" which are ready to transport the purified to their resting place. They asserted that the Jews were worshippers of the highest Æon only, and the seven chief Æons were symbolised in the

28.—When Darius, King of Persia, went to meet Alexander the Great, he took in his train 365 Magi. (Sir Wm. Segar.)

seven planets, and have—as taught in the Brahminical doctrine of incarnation—at various times assumed flesh for our instruction. Like the Priests of Egypt, they also claimed the ability to see the spirits of the departed, and their taciturnity was expressed in the phrase—"Learn to know all but keep thyself unknown." In their astronomical speculations, the points Cancer and Capricorn are called the "Gates of the Sun." Cancer, moreover, is called the "Gate of Man;" Capricorn is the "Gate of the Gods." With the influences of the planets Saturn brings reason and intelligence; Jupiter, powers of action; Mars governs the irascible principle; the Sun produces sensation and speculation; Venus inspires the appetites; Mercury bestows the power of declaring and expressing; and the Moon confers the faculty of generating and augmenting the body.

From all that has gone before, it will be seen that it is not alone an identity of ceremony, but also an identity of doctrine, which pervaded these *esoteric* schools—and the same has even been transmitted to our own times. In connection therewith have been handed down to us certain gems and stones, such as we have in Freemasonry, inscribed with hieroglyphics, which are thus classed by Montfaucon, in his *Antiquité Expliquée*:—"1. Those with a cock's-head at the top, referring to the Sun; (the word 'Abraxas' occurs only on some of these.) 2. Those with the head or body of a lion (commonly inscribed 'Mithras'). 3. Those with the name or figure of *Serapis*. 4. Those which have figures of the sphinx, ape, scarab, ibis, asp, goat, crocodile, vulture, &c. 5. Those which have human figures and the name Jao, Sabaoth, Adonai, or Eloai. 6. Those with a costly monument and the word 'Abraxas' on it." These were probably emblems of initiation, and, as proved by the engraving, not at all confined to one particular rite, but embracing all, referring as they do to the mysteries of Mithras in Persia, of Osiris in Egypt, of the Cabalists of Judea, and of the Gnostics. Some of these have

been discovered in the monastic ruins of England, and much of the symbolism is found in one form or other in modern Freemasonry. There is one of these antiquities in the British Museum, in the shape of an egg; occupying one side is the head of an aged man—the ancient of days or great workman. On the reverse we find the sun and moon, and a five-pointed star, a serpent,[29] and the scorpion (or evil principle). We find the sects also using the interlaced triangles in their two Masonic forms. In the *Temple-Herren*, of Nicolai, there is an account of a Gnostic gem which represents a "Cynocephalus," with a lunar disc on his head, standing in the act of adoration, with sceptrum displayed, before a column, engraved with letters and supporting a triangle. A frequent talisman is a head of Medusa, used by them as a preservative charm.[30] Simon Magus, "a great power of God," is reputed to have been an initiate of the Gnostic fraternity, and the Egyptian Gnostic, Valentinus, boasted as his preceptor a learned Jew, who had been a friend of St. Paul, whilst Basilides claimed from a friend and co-labourer of St. Peter, who was learned in the *esoteric* doctrines of the Christians.

These Gnostic mysteries passed on to the Manichees, whom we read about two hundred years later, as holding analogous opinions, teaching a crucifixion of the flesh, and holding out

29.—Perpetuated in the Knightly Collar of S.S. The Egyptians also represented Anubis in precisely the same way that the Constantinian Order of St. George and the English Order of the Garter represent St. George; the conjoined symbols of the dragon and cross are of very great antiquity as connected with the ancient faiths.

A writer in the *Masonic Examiner*, of October 2nd, 1871, says: "Having access to a very extensive collection of antique gems, most of them of early Greek workmanship, I have been surprised at the large proportion where figures are portrayed, in which existing Masonic signs are unmistakeably delineated. Thus, out of some seventy-four perfect figures—I make no account of half-lengths, or less—there were three of the E.A., one (doubtful) F.C., eight M.M., two R.A., four Pelicans, seventeen with crosses of various kinds, and one with a square, triangle, circle, point, and something else so damaged as to be unintelligible."

"When I also call to mind the numerous paintings by the old masters which I have seen abroad, many containing signs which *must* have been purposely depicted; I cannot help fancying that the derivation of our Masonic signs may be traced to a very high antiquity, and that we use them so nearly, at present, to some of the examples I have seen, that they are identically the same."

30.—This was charged against the Templars, A.D. 1309.

themselves as the only true church. Within it were two distinct orders of members—the "*auditors*," who were permitted to read the writings of "Mani," and hear his doctrines stated in their mystical form; and the "*Elect*" or "*Perfect*," who were the Priestly order of the Church. From these last were chosen the presiding officers, who, like the Apostles, were twelve in number, and rulers of the sect, under the name of *Magistri*. To these *twelve* were added a *thirteenth*, or President. Subordinate again to these were seventy-two bishops, priests, and deacons. The Lord's Supper was limited to the "Elect" or "Perfect" brothers. If a Manichee passed over to the Christian system of Constantine, the Roman Emperor, he was obliged to curse his late associates in the following terms:—"I curse those persons who say that Zarades (Zoroaster), and Budas, and Christ, and Manichæs, and the Sun, are all one and the same." The Sun, Urim, or Meni,[31] being the symbol of the Saviour, they observed Sunday as a festival in his honour, and in March celebrated a festival supposed to be in honour of the martyrdom of Mani, when a splendidly adorned pulpit, ascended by five steps, was erected, before which all prostrated themselves. But all sorts of false and libellous statements were made as to the Gnostics, and there is uncertainty even as to Mani's existence. He is described as a pupil of "Scythianus," and one account of his death states that having ascended to the top of his house to invoke the Demons of air, he was struck by a blow from heaven, which felled him to the pavement beneath, upon which his skull was fractured.

The learned brother, Doctor Oliver, asserts that the early Christians who met in fear and trembling, had a cross constructed

31.—Julius Hermesius, a christian of the fourth century, thus describes the ceremony of Adonis. "On a certain night, an image is laid out upon a bed and bewailed in mournful strains; at length, when they are satisfied with this, and the priest having first anointed the mouths of all those who have been weeping, whispers with a gentle murmur, 'Trust ye, initiates, for the God, being saved, out of pains salvation shall come to us.'" The Manichæn ceremony seems to have been something of this description. Meni is one of the names used in Isaiah for the sun-god. Curious that the Templars and the Manichees should both mourn the death of their Grand Master in March.

of the square, level, and plumb rule, in such a manner that if touched it fell to pieces, and the detected Christian brethren were supposed to be studying architecture. But it is asserted that they had also an "examination" similar to the other *esoteric* schools. An unknown stranger, seemingly acquainted with Christianity was asked for further proof, and produced a carved figure of a fish, which was a universal password and sign over all the Christian world. He is asked its meaning and replies, *Iethus*, which he is then required further to explain: Iota, (Jesus), Chi, (Christos), Theta, (Theos), Upsilon, (Uios), Sigma, (Soter),—Jesus, Christ, Son of God, the Saviour. They also divided Christianity into the mysteries of purification, initiation, and consummation;—*Catharsis*, *Myestis*, *Teleosis*—the latter being the Sacrament of the Lord's Supper. It is said that the expression "the initiated know what we say," is used fifty times by St. Chrysostom.

William of Malmesbury, (D. 1143) writing of the Church of St. Mary, Glastonbury, supposed to have been founded by Joseph of Arimathea,[32] and to have been the burial place of Arthur King

32.—In the romances of King Arthur (the first Christian of the nine worthies) and his Knights of the Round Table (as old in Brittany as the 11th century at least), various allusions will be found to this ancient Bardic tradition. William of Malmesbury informs us however that the tomb of King Arthur was unknown, which gave rise to the belief or expectation of his return to life.—His mystic epitaph—"Here Arthur lies; King once, and King to be."

The Knighthood of the Round Table is supposed by some writers to have had an actual existence about A.D. 516 and by others to allegorise the ancient Culdee worship, or Druidical mysteries. We read in these romances of the white shield marked with the red cross by the blood of Joseph, and of the miracles performed by the *Sangrael* or holy dish for the Paschal-lamb, used for the last supper, and afterwards for the blood of Jesus, and brought from the East to England by Joseph of Arimathea. Sir Galahad had a vision of this, and of our Saviour, who addressed him thus:—"My knights, and my servants, and my true children, which be come out of deadley life into spiritual life, I will now no longer hide me from you, but yee shall see now a part of my secrets, and of my hid things; now hold and receive the high meat which ye have so much desired." After this the pure Sir Galahad saw the holy vessel and the spear carried to heaven, and so died, "being as the floure of the lilly in whose virginitie is signified, and the rose, the which is the floure of all good virtues, and in the coloure of fire." This quest for the *Sangrael* is simply a legend of the search after truth, or it may be considered a typical and mystical embodiment of the Lord's Supper. The arms of King Arthur are imagined to have been same as those of King Edwin and the York Grand Lodge—three crowns; and over the door of the chapter house of York Minster, built in the reign of Edward I, a supposed brother of the Rosy Cross, we find a Latin couplet,

of the Britains, observes:—"Moreover in the pavement may be "remarked on every side, stones designedly interlaid in triangles "and squares, under which, if I believe some sacred enigma "to be enshrined, I do no injustice to religion." He also alludes to two small pyramids which he supposes were places of sepulture.

In A.D. 296, Diocletian burned the Christians and the Gnostics, but they still continued to make progress. He also sought out and burnt all the Egyptian works on Alchemy and the Secret Sciences. When Constantine the Great, in A.D. 312, converted Christianity into a political system, it became in turn the aggressor and persecuted the *esoteric* schools with increased bitterness. St. Augustine (B. 354, D. 430) was ten years (from 374 to 383) an "Auditor," of the Manichees and earnestly desired to become acquainted with the mysteries of the "Elect" or "Perfect." Valentinian, in the year A.D. 372, and Theodosius, A.D, 381, forbad the meetings of the Gnostic, Eleusenian, and other religious mysteries, which still however continued to be celebrated. To escape the severities of the laws they were now obliged to change their names, and their rites and doctrines were therefore taken up in secret by various bodies of Christians, supposed to be orthodox. The Gnostics in the sixth century were put to the sword in Persia, some embraced Mahommedanism, and originated sects of Dervishes, who have, as we have seen, similar constitutions. In A.D. 657, we find that Manichean doctrines were embraced by the Paulicians, with slight differances. These endured persecution for 300 years, when 100,000 were put to the sword; some took the old names of Cathari, and Euchites, also Bogamiles, and

saying, "*Ut Rosa flos florum, Sic est domus ista domorum.*"—"As the Rose is the flower of flowers, so this house is the house of houses." It is built eight-sided, like the Budhist Cross of the Templars. Hargrave Jennings identifies the Rose with the female principle and thus asserts that the Red and White Roses of the Order of the Garter were connected with the fraternity of Rosy Cross. The 1195 A.D. statutes of the "Constantinian Order of St. George" allude in identical language to the before-mentioned symbolism of the Rose and the Lily. There is a masonic tradition which says that the first drop of blood which fell from our Lord's wounds was miraculously converted into a Rose, hence the union of the Rose and the Cross. It is here worthy of observation that the last of the British Arch-Druids became, upon their conversion, Christian Archbishops.

Albigenses, and held their meetings in secret. During these centuries the Gnostics and the Jews possessed all the learning of the east, and the eleventh century saw the establishment at Cairo of the "House of Solomon," by Hakim Bi-emir-illah, "a Jew of the Magian religion," where Egyptian philosophy, mathematics, logic, medicine, and chemistry were taught, first by seven and later by nine degrees, "after the fashion of the Pythagorean and Indian philosophers."[33]

St. Bernard, the celebrated mystic and founder of the Templar rule, whilst taking the part of the Papacy, says of the Gnostic sects:—"If you ask them of their faith nothing can be more "Christian-like, if you observe their conversation nothing can be "more blameless, and what they speak they make good by their "actions. As to life and manners he circumvents no man, over-"reaches no man, does violence to no man, he fasts much and "eats not the bread of idleness, but works with his hands."

We have endeavoured in the foregoing account of the Scientific and Religious Mysteries of Antiquity, to show, so far as the existing material will allow, that they had all similar ceremonies, taught the same doctrines, and had like objects in view, and

33.—The "*hidden law*" of the "House of Wisdom" is said to have been taught as follows:—In the first degree implicit confidence in the teacher was inculcated. 2.—An oath of obedience and knowledge of the Imams. 3.—That the names of the Imams are seven. 4.—That God had sent seven lawgivers: Adam, Noah, Abraham, Moses, Jesus, Mahommed, and Ismael; and seven helpers: Seth, Shem, Ishmael, Aaron, Simon, Ali, and Mahommed (the son of Ismael). 5.—That each of the seven mute prophets had twelve apostles, corresponding with the zodiacal signs, months, &c. 6.—The subordination of the Koran to Plato and Aristotle. 7.—Mystic pantheism. 8.—The positive precepts of religion were subordinated to philosophy. 9 (and last).—Inculcated the vanity of all religion: nothing was to be taken on trust, and everything dared. The remains of the system of this House of Wisdom is yet possessed by the Druses of Mount Lebanon, and the Ainsairees. The members of the latter are called *Ukhwán* or brethren, and all that is said about doing good is confined to them. When departing for their meetings they leave all weapons at home, and prepare themselves by turning down the heels of their shoes, &c. Great precautions are taken that their rites are not overseen: an old man stated that he once saw a party of them assembled round a large bowl of wine, surrounded by lighted candles. They have signs by which they salute each other, and questions by which they commence an examination to ascertain whether a stranger is one of themselves: but these signs are little used, and known only to a few, as the dress clearly indicates them to each other. In their books they use the double interlaced triangles.—Lyde's *Asian Mystery*.

in reality differed not more amongst themselves than do the modern rites, either of the Church, or the still existing *esoteric* fraternities. We shall also find that allowing for dilapidations caused by lapse of ages, the modern schools of the latter are yet the faithful representatives of the former. There can be no doubt but that the propagation of the secret doctrines of these associations paved the way for the public teaching of the sublime views of Christianity, when in fulness of time the antitype of the mysteries,[34] who was destined to bring peace and salvation, who said "Destroy this temple and in three days I will raise it up," appeared as the cubical stone, sweating blood and water and suffering anguish of soul; the lost word then reappeared in all its brilliancy and was preached, in parables

34.—We would especially commend to Knight's *Rosæ Crucis*, the accounts handed down to us of the Sibyline Oracles, delivered by the artificially inspired prophetesses of the mysteries. They tend to show that certain ceremonials, which we consider to refer to Jesus, were then possessed by the Hierophants of the mysteries. Even the symbolical stone is known to have been used in the Mithraic Mysteries; and the rose was considered the symbol of silence and secrecy. One of the most ancient of the Sibyls, according to Varro, was the Persian or Chaldean. She is said to have proclaimed the birth, life, sufferings, death, and resurrection of Jesus, with the most perfect accuracy, ages before the alleged time of his death. A man born in Judea was to become master of the whole world. St. Augustine (De civitate Dei. lib. 18 c. 23) quotes the following prophecy of the Erythræan Sibyl.—"He will fall into the hostile hands of the wicked; with poisonous spittle will they spit upon him; on his sacred back they will strike him; they will crown him with a crown of thorns; they will give him gall for food and vinegar to drink. The veil of the temple will be rent, and at mid-day there will be a darkness of three hours; and he will die, repose in sleep, and then in the joyful light he will come again as at first." Abulfargus or Bar Hebræus, mentions a prophecy in the Oracles of Zoroaster, that—"a sacred person should issue from the womb of an immaculate virgin, and that his coming would be preceeded by a brilliant star, whose light should guide them to the place of his nativity." St. Justin in the second century, says—that the exponents of the Mithraic Mysteries had ceremonials resembling what is found in the prophets Daniel and Isaias, concerning the stone cut without hands out of a great mountain. He quotes Is. xxxiii. 13-19, and observes that they imitated the prophet's words, in which the eucharist is foretold. Also, when the Temple of Osiris was destroyed at Alexandria, by command of Theodosius, crosses were found cut in stone, which Socrates informs us occasioned many to become Christians. It is suggested by our learned brother, Dr. Oliver, that the Transfiguration scene (Mark, ix.) refers to this high degree of the mysteries. Peter, James, and John, representing Faith, Hope, and Charity, behold Jesus upon a high mountain, arrayed in the splendours of the Divine Shechinah. They offer to construct three tabernacles for Moses, Elias, and Jesus—representative of the law and the prophets. Neither saw death after the ordinary manner of men; all fasted forty days, and being in communion with Jesus, we find allusion to the doctrine of the resurrection.

and symbols, amongst an ignorant and debased people, who would have stoned the Hierophants of the Mysteries for any attack upon their prejudices, as the Jews actually crucified him that was sent. This was not however the cause or first application of the cross to religious purposes, such being an old Egyptian symbol, but the reception of Christian morality made such rapid progress that the initiations sank into contempt and became the plaything of strolling priests. With the accession of Constantine the Great to the throne of the Roman Empire, in A.D. 312, a new and reformed era of Christian teaching and the mysteries had commenced, and the Romish Church for a thousand years fulminated its thunders against the *esoteric* schools, and destroyed their votaries with fire and sword, for the professed object of the one association was *to enlighten the mind*, but with loss of truth, it became the object of the other to keep it in *bondage and darkness*. We shall see the truth of this statement as we proceed in the following chapters.

CHAPTER II.

Gnosticism in the Middle Ages.

BEFORE we enter upon what may be termed the second part of our subject—the secret doctrines and mysteries of the middle ages—it may be well to consider the claims put forward on behalf of Freemasonry to represent the ancient mysteries. It has been asserted on the one hand that the ceremonial observances of the architectural brotherhood are the origin of all the mysteries of antiquity, and on the other that the former are derived from the last mentioned.

The architectural school of masonry, with its liberal arts and sciences, is undoubtedly of a date prior to Christian times, as its colleges, possessing mysteries similar to those of Bacchus, almost identical in organisation, and every other respect, with modern Freemasonry, existed amongst the Ionian architects, and, like associations of builders, were chartered by the Roman Emperor, Numa Pompilius (B.C. 708).[1] The ruling power of these building fraternities was styled "Universitas," and the affiliated bodies "Collegia," whence the French word "Loge" and the English word "Lodge" are derived. The principal officers were three in number; they had a Priest or Chaplain, and signs and tokens of recognition.

These Dionysian artificers were a body of masons, who, on the Ionic emigration (B.C. 1300), carried their art into Asia. They

1.—At a later period the existence of benefit clubs were very common in the Greek and Roman Empire. The rules of Roman policy in regard to secret confraternities were first promulgated under the Republic, B.C. 186, in the case of the Bacchanals. In the Island of Rhodes alone there is a record of nineteen, many of which bore the names of their founders or reformers. Some of them, particularly those of Bacchus, inculcated lofty doctrines and sought to administer consolation to willing men.

held the exclusive right of erecting temples, theatres, and other public buildings. They became very numerous in Asia Minor, Syria, Persia, and India. They were noted as well for their system of government as for their skill in architecture. They were divided into lodges under command of masters, and used emblematical jewels and conventional modes of recognition. This fraternity is believed to have originated in Egypt, as is also claimed in the old Masonic M.S. of A.D. 1400 before quoted.

A similar operative constitution seems also to have existed in the East in the sixth century, which the Arabs transferred to Spain, [2] and Justinian the Great, in A.D. 533 employed 10,000 masons in rebuilding St. Sophia or church of the *Eternal Wisdom*. The Emperor himself, with a Council of Magnates, presided over an Imperial Lodge of 100 architects, who had each 100 masons employed under them. The temple was dedicated by the devout Emperor in A.D. 538, when he exclaimed, "I have surpassed thee, O! Solomon."

There seems nothing, however, impossible in the assertion that the English lodges have come down to us from the Roman times of St. Alban, who, it is asserted, granted a charter for a general assembly, but it is scarcely likely that the Colleges of Numa would have any ritualistic traditions of Solomon's Temple, this version of an ancient and general legend being of more recent engraftation. [3] In France there is a genuine record of the fourteenth century, which traces the *privileges* of the Gallic

2.—Vide, Conde's "Arabs in Spain."

3.—The learned Brother Wm. Carpenter, endeavours to establish the hypothesis that the Anglo-Saxon race are derived from the ten lost tribes of Israel, pushed forward into Europe by the wars of the Persians. He thus accounts for our fondness for these Hebrew legends.—(*Vide London Freemason*, 1871.) The Anglo-Saxons, he shews, believed it impious to make any representation of the omniscient God, but afterwards accepted Odin as the promised Messiah and placed his image in their most holy place, on a raised dais—a kind of ark, behind him they placed six other representations, from the names of which we derive our days of the week. Before the ark was an altar on which the holy fire continually burned, and a vase for the blood of victims which was sprinkled on the worshippers. They had a single temple in which served twelve priests, with a thirteenth as president, and they had also their *rural* worship in groves.

masons to Charles Martel. The constitution adopted (at York?) in A.D. 626, or 926, under Edwin, whether the King of Northumbria or the brother of Athelstan, also connects the association with speculative science or the study of geometry and the liberal arts and sciences, and states that it owes its organisation to Euclid at Alexandria, the head-quarters of the Gnostic mysteries, upwards of 700 years after the building of Solomon's Temple, to which no allusion is made in the oldest constitution of which we are possessed (1350-1400) containing this history. It is admitted on all hands that greater part of the organisation must have passed to us through the Monks, some fraternities of whom possessed regular working lodges of masons, and the writer of the before-mentioned M.S. was a priest. The working lodges of masons therefore possessed the same opportunity, as a rite, of transmitting the ancient learning of the East equally with other organisations to which we have or may hereafter allude. Indeed the 12th or 13th century saw the establishment of a monastic and celebiate institution, styled the "Brethren of the Bridges;" an operative fraternity at Avignon, combining the relief and refreshment of travellers; their property passed eventually into the hands of the Knights of Malta. John de Medicis was Master in 1562. The ceremonial which, we are informed, was adopted in England in A.D. 926 from Greek, Latin, French, and English M.S.S., by a general congregation, ordained to be annually held, and which every Master Mason, *who was an operative or an architect*, was to be required to attend, would seem to have been simple but secret, and to have consisted in reading over certain rules for their guidance, as operative masons, which they were sworn to observe; and when the "Apprentice" who had been properly "Entered," had served his time and been further instructed, he was admitted a "Fellow of Craft;" received the word, and a mark for his work.[4] Yet under all this, these

4.—These marks are found in Egypt, India, and Europe, and upon buildings of every age and clime, and whilst constructed upon similarity of arrangement yet vary with the differences of alphabetical characters, many marks

ancient constitutions would seem to have had something else, as if whilst such a simple ceremony was ostensibly ordered for Guild Masons, there was another and a secret system of *Speculative Masonry*, possessed by the learned and intelligent architects and literary gentlemen, who mingled with each other as brothers, and for security adopted certain formula.[5] It is noteworthy that while the old operative Roman Constitution differed little from the English and German, that the English Constitution of 1400, with that of Strasburg in 1462, should both allude to the legend of the "*four crowned martyrs*;" sculptors, who always wrought in the name of the Lord, after prayer and signing with the cross, and whose skill, under the Emperor Diocletian, was so great that "the philosophers attributed it to the mysterious words of art-magical."

In England the confederation of Masons in chapters was forbidden by Act of Parliament in A.D. 1425, and in A.D. 1487 an Act was passed against unlawful assemblies, and the giving and receiving of words, signs, and tokens; which may account for the barren nature of Masonic records for two centuries from this time. It was placed on record in A.D. 1500 that Edwin, the son (brother?) of Athelstan, learned practical masonry in addition to his speculative, "for of speculative he was a master;"[6] and the

of the middle ages being letters of the Runic alphabet. The merchants of the middle ages adopted similar marks, and the same system existed amongst Rosicrucians and other literary men. The Cabalists asserted that the alphabet arose from the *nucleus* of the signs of the Zodiac, and some masonic writers even assert that these Zodiacal signs were originally the masonic letters now surrounding the mark (upon the jewel), and that these signs were set in the 17th century, in form of a keystone. We consider the Mark (as a degree) however, to be of a modern and spurious character. It seems in Scotland to have been intended to supply the place of the modern degree of Master Mason amongst those Lodges of F.C. which had not that ceremony.

5.—The Rev. brother, A. F. A. Woodford, M.A., Past Grand Chaplain, observes in the *Masonic Reprints* by Brother W. J. Hughan, 1871, page 34:—"There is "still at York, or was a year ago, in the possession of Mr. Brown, who has "written a very able history of the Minster, a very curious token or seal "which had evidently belonged to some lodge, and was found in the "Minster yard, having on it indubitably emblems and words even known "only to Masons, and as it could not be possibly later than the 14th "century."

6.—*History and Articles of Masonry.* Edited by Brother Matthew Cooke.

earliest bye-laws we have (1663) enact that no one shall be admitted an Apprentice of this speculative rite under 21 years of age; seemingly indicating all along that the meetings were devoted to important and mature purposes of speculative science; and it is even possible that some guild ceremonials were but the degradation of the more elaborate Rites of Speculative Masonry. As before observed, however, the colleges of Numa, Pythagoras, and Euclid, are scarcely likely in their oldest form to have contained Solomonic traditions, which diverts our attention to the fact that the building Freemasons were good Roman Catholics, and to the existence of old Cathedral traditions of a *Fellow*, slain by his master, at Strasburg, the Abbey of St. Ouen, at Rouen, Roslin, in Scotland, (the seat of the family of St. Clair, who were connected with the Freemasons, Templars, &c.) Clavel states that the beginning of the 18th century saw the extinction of the continental building fraternities, but that the mode of initiation used in the case of the early Christians was pursued until very recently amongst classes of workmen unconnected with building; the candidate represented Jesus, and the initiated made him pass through various ceremonies representing the different stages of the Saviour's passion. Amongst the workmen connected with the art of building, but who were kept excluded from the privileged association, and called themselves *Compagnons-passant*, and *Loups-garoux*, their mysteries formed a mixture of Judaism and Christianity. It related to the death of the master, James, one of the constructors of the Temple of Solomon, who they represent as associated with five fellow-crafts at the instigation of a sixth, called Father Soubise. In the companionships of the *privileged* associations, the members of which called themselves *Compagnons Etrangers*, and *Loups*, the mysteries were exclusively Judaic, and as in the lodges of the present Freemasons they commemorated the allegorical murder of the G. M. H.; according to the confession of the other companionships, this of the Masons is admitted to be the most

ancient of all. At the present day, out of a much larger number destroyed, there are a score of distinct rites of Free-masonry practised, one rite having at times swallowed up another whilst preserving the contradictory traditions of both, a thing perhaps frequently occurring in the lapse of centuries. We have one rite claiming derivation from the operative builders, a second from the Templars, a third from the Rosicrucians, a fourth and fifth from the ancient theosophy of the Jews and Egyptians, &c., &c. "The shadow cloaked from head to foot, that keeps the keys of all the creeds." All confining their knowledge within certain limits and degrees, in such a manner that the higher mysteries, in some of the rites, were until recently the reward of the ardent studies of many years, since they were conferred only upon those who had the rank of Past Masters of the Geometrical Lodges—"Free-men"—and the advocates of free and independent thought. We will develope this as we proceed, without revealing the secrets of any of the rites, in which, to *ne plus ultra*, the enquirer must seek the key and the elucidation. But it may be observed that it is not to the middle ages and Europe merely that the symbolism of the mysteries, of which we are treating, is confined, inasmuch as it is traceable in the architectural ruins and remains of Egypt, India, and Palestine, thus proving the knowledge and association of the builders, or some part thereof, through a long course of centuries; the separation of the essentially christian part of a Gothic Church by the rood-screen corresponds symbolically to the similar triple division of some of our rites. For as the Egyptians symbolically embodied their mysteries in their architecture, and the Jews in the Temple of Solomon, so the Masons in their lodges, and in the architecture of the Christian Churches, embodied their ceremonials, and any one is but an *epitomé* of the whole range of the Speculative Mysteries.

In the year A.D. 1118 there sprang into notoriety two associations—the Hospitallers of St. John and the Knights of the

Temple—the former had long existed, but became military by its connection with the last-named secret brotherhood, which was instituted by Godfredus Aldemaro Alexandrino and Hugo de Planco de Paganis.

We will now revert to some curious matter with which high-grade Masonry is supposed to be concerned by the profane, in such a way that every brother, well informed on the high-grades, and none other, will be able to comprehend.

Gabriel Rossetti (*Disquisitions on the Anti-Papal Spirit which produced the Reformation.* 2 Vols.) shews that the art of speaking and writing in a language which bears a double interpretation, is of very great antiquity; that it was in practice among the Priests of Egypt, brought from thence by the Manichees, whence it passed to the Templars and Albigenses; spread over Europe, and brought about the Reformation.

With the object of proving this he quotes the unequivocal language of many ancient philosophers, existing prior to the time of Arnold de Villanova, who observes in his *Liber Saturni*, "that "the philosophers wrote for their children only, and by their "children I mean those who understand their works in their *real* "and not their literal meaning." These sentiments are repeated by his pupil, Raymond Lulli, and the Secrets of Grammar, or art of speaking secretly, was taught to their disciples as the first of the seven mystic sciences, known as the *Trivium and Quadrivium.* He shews that the Gnostics asserted that the Romish Church had introduced heathenish elements, and that the Pope was the absolute incarnation of Satan, and Rome—hell: and, as a matter of course, the head of their own sect represented the true Christ, and their church heaven, and he adduces proofs of this from the year A.D. 1000. He brings forth the letters of the Gnostic Cathari, of A.D. 1243, to shew unequivocally that they were bound by oaths and recognised wherever they went by signs and

words. Their mystic language he terms the *gay science*, and explains that it was founded chiefly upon ideas and words put in opposition to each other, thus carrying out the double principle of Zoroaster. The antithesis of *Gay Science* was *sad ignorance;* and hence *to be gay*, and *to be sad*, *to laugh*, and *to weep*, with all their respective synonymes and derivations, signified to be a sectarian, or to be on the contrary a Papalist. Into this anti-papal association he affirms that Dante, the illustrious Florentine poet, was initiated in nine degrees by the Templars at Cyprus. Prior to this time the *Gay Science* fixed the foundation of its language on two words—*love* and *hatred*, and all their attendant qualities on each side—pleasure and grief, truth and falsehood, light and darkness, sun and moon, life and death, good and evil, virtue and vice. *Heart* meant the hidden secret, *face* the outward meaning, and *sighs* the verses in the jargon; but to this list Dante added many scriptural words, such as God and Lucifer, Christ and Anti-Christ, Angels and Demons, Paradise and Hell, Jerusalem and Babylon, and he terms the sects (Convito 4 Tr.) Practical and Speculative. Rossetti also attempts to shew that he was acquainted with the Basilidean figure of the Divinity:—

(Purg. 1.)

> "Low down upon his beard and mixed with hoary white
> Descended like his locks, which parting fell
> Upon his breast in double fold. The beams
> Of these four luminaries on his face
> So brightly shone and with such radiance clear
> Deck'd it that I beheld him as the sun."

He terms Dante "Father Adam," or the creator of a new language, because the Inquisitors had discovered the old, and quotes him to shew "that they are a book written within and "without." Again, "The first is the words as they are read; "the second is contained in the things *which the words signify*— "the first is the literal and the second allegorical." Rossetti

avers also that Dante wrote for the more or less initiated according to the degrees they had. "In order that this canzone "may be better understood, I will divide it more artfully than "the others. To be fully comprehended it should be still more "minutely divided; but I have no wish to enlighten those who "cannot understand it with the divisions I have already made; "and I fear indeed that I have disclosed its meaning to too many "already if they should happen to hear it." (*Vita Nuova.*)

Rossetti goes on to explain that "the principal anti-papal sects of the times may be reduced to three, viz.:—the Templars, the Albigenses, and the Ghibellines, who, with one consent, but with different ends in view, conspired against the Pope. The fact of entering one of these sects was expressed by a symbolic pilgrimage—for instance: to go to the Temple of St. John, in Jerusalem; or to that of St. James, in Galicia; or to St. Peter's, at Rome; signified to become a proselyte, either of the Society of the Templars, or of the Albigenses, or of the Ghibellines. The first was called *Palmers*, the second *Pilgrims*, and the last *Romei*. Dante's principles were those of the last sect, but he made use of many of the symbols and doctrines of the others in his poems, because being decidedly anti-papal they rendered great service both to his party and its chief. Hence he wrote in the *Vita Nuova:* "Those who are in the service of the Most High are "called by three names—*Palmers*, because they go beyond sea "to the country of Palms; Pilgrims, because they go to the "house of Galicia; Romei, because they go to Rome; and those "whom I call Pilgrims, go there also, to see that blessed image "which Christ left to us, as a copy of his own figure, which is "seen by the glorious *lady of my mind.*" The three pillars of St. Paul (Gal. 2nd Ch.) were thus interpreted by the Albigenses: "St. Peter—*Faith*, St. James—*Hope*, and St. John—*Charity*. The *Palmers* direct their pilgrimage symbolically to the East, where the light appears; the *Pilgrims* to the West, where it

vanishes; and the *Romei* to the North, which is opposite to the light's course, and there it was that Lucifer established his throne."

Rossetti asserts that it is in reference to this that Dante wrote one of his most charming odes, which, he says, will be easily understood, when we reflect that the Templars were originally of Egyptian derivation, and that the Albigenses were an emanation from them. "*Three ladies* have encompassed my *heart* round "about. They stand *without*, while *love* reigns *within* and rules "over my life." He gives the name of *uprightness* or *justice* to the first of the three ladies, but he desires that none except the friends of *virtue* shall presume to enquire into the things which this *justice* keeps veiled; he bids all others rest satisfied with the *outward flower*, without touching the *inward fruit*. From this lady, who was to declare herself to none but the friends of *virtue*, and who describes herself as the *sister of the mother of that love*, who absorbed the heart of the poet, were the two others descended. She tells Love that "Where the sun on the Nile "drives every shadow from the earth, I, Justice, the sister of thy "mother, brought forth this lady at my side, and she, gazing at "herself in a limpid fountain, produced the other." These ladies are figures of the miserable and depressed condition of the three sects—Templars, Albigenses, and Ghibellines—which had in earlier times been so flourishing and so respected that the first counted 40,000 disciples. The sect of Ghibellines was headed by the German Emperor, Frederick II., and the new clergy were appointed "in the City of the Eagle." Light, and the Eagle, and Pythagorean philosophy, are shewn to be identical.

Boccaccio's Filocopo or Filocolo—a lover of labour—is a romance which contains every degree, regulation, and vicissitude of the Secret Society, and relates the reason for the change which took place in the language. After a death, in one of the allegorical pilgrimages, was born a boy, *Florio*, and a girl,

Whiteflower (the persecuted sect), who, when the "necessary" *nine* years expired,[7] became lovers. This tale of their allegorical loves shews the seven progressive degrees of the sect. The work is divided into *seven* books, and the lover is accompanied by seven mystic companions. After Florio has been presented with a burning sword and a branch of green olive, he changes his name to Filocopo—workman—and sets out on his pilgrimage with seven male companions, who change to seven females, whom he beholds at sea, after visiting the burial place of Dante. The four near the prow (Prudence, Fortitude, Temperance, and Justice), were known to him, but the three who sat near the stern were unknown. On board was a noble youth, and Whiteflower, who, with himself, were shipwrecked, but escaping together, regained their vessel, and beheld a dignified man wearing a crown, who explained the nature of the three strange ladies. The first was Vermillion, the second Green, and the third White. But *Whiteflower* had been shut up in an Egyptian tower, and Filocopo and his seven companions set off in search and *bring her from Egypt to Rome.* The griffin emblems are mentioned—half eagle and half lion—figurative of divinity and humanity—and allusive of the double government of religion and politics as founded by Christ and Cæsar. Entering Rome Filocopo saw a painting in the church of St. John the Baptist, representing the *figure of the Saviour*, which excited his astonishment, as, being ignorant of three of the ladies, he knew not the meaning of the bleeding side, neither why the hands and feet should bear the marks of the cross. The aged Hilarius, one of the Knights of God, finally induced him to turn Christian, and explained to him the Holy Scriptures from the creation, rebellion of the spirits, punishment and creation of the first pair, *descending to the history of our Saviour, from His incarnation to His resurrection.*

7.—The allegorical ages were formerly: E.A., 3; F.C., 5; M.M., 7; P.M., 9; R.A., 27; R.C., 54; N.P.U, 81. These are found upon the Templar Certificates of last century.

Filocopo repeats the Apostles Creed, dwelling particularly on the descent into *hell*, and the resurrection from the *dead*. Hilarius then directs Filocopo to the *only true light*, and commands him to wash in this holy fount and adorn himself with the virtues of Faith, Hope, and Charity. One of the *Knights of God* baptises Filocopo, and shews him the image of Christ, brought from Jerusalem by Vespasian, and also the seamless robe which he wore.

Boccaccio left several other works, written in this jargon, which all refer to Dante, as to a great model; two of them, which are also in the form of pilgrimages, are more clear and decisive than the one we have just examined, and place beyond a doubt the fact that Dante borrowed his style of figurative writing from the Templars and Albigenses.

In the "*Amorosa Visione*" we again find the four cardinal and three theological virtues, the latter again corresponding to the pilgrimages—East, South, and North, where is the throne of Lucifer. In the "*Commedia delle Ninfe Fiorentine*" he explains the seven degrees by which the blind are gradually enlightened by *seven* ladies, who turn out to be the seven virtues. "Here we are nymphs but in heaven stars."

Another tale from the "*Decameron*" is interpreted to signify the initiation of Dante, by the Templars, in Cyprus. Elisei, returning disguised *as a Pilgrim from the Sepulchre*, met four of his brothers (the cardinal virtues) mourning his death. He discovered the cause in a vision. Sitting alone he thought he saw the ceiling open, and *three men* descend with a beautiful maiden, and from their discourse he discovered that these were the three men who had *put his image to death*.[8] After this he

8.—Hutchinson interprets the three ruffians of *our* rite to mean the world, the flesh, and the devil.

It is asserted in the "Dutch Freemason's Almanack, of 1817," that:—"Sometime before the total destruction of the Order of the Templars, a certain Junior Prior of Montfaucon called 'Carolus de Monte Carmel,' was murdered by three traitors, whereby it is thought the first death-blow

brings the three murderers to punishment, and reconciles the *four brothers* with Aldobrandino (the Emperor), the husband of Ermellina (fairness), whose secret lover he was. The man who was *really dead* was the robber, Boniface, of Pontriemoli (Pope Boniface).

In the "*Urban*," connecting Frederick I. and the Albigenses, by the children, *Urban* and *Speculo*, four ambassadors fail to ensure peace, when *three* false ones succeed by marrying *Urban* to *Lucretia*—the Catholic doctrine.

There are numberless other allegorical pilgrimages, and in all these writings *the three days of Holy Week* appear prominently, and *the first hour of the day*. We also find frequent allusions to the *rebuilding of Jerusalem* and the return of her people.

The silence, fortitude, and constancy with which the Templars endured the most cruel torments and death, upon the destruction of their order (1307-14) by Philip le Bel, King of France, and Bertrand de Goth, Pope of Rome, are recorded by Boccaccio in terms of unqualified praise, and *our army*, as he always calls them, are held up by him as models for the imitation of others. Nor did these severities, says Rossetti, crush the school to which they belonged, the survivors, in their wanderings throughout Europe, carrying these mysteries with them, and to prove *the*

was struck at the Order.....The murderers concealed his body under the earth; and in order to mark the spot, planted a young thorn tree upon it. The Knights of the Temple in searching for the body had their attention drawn to that particular spot by a tree, and in that manner they discovered his remains."

The following similarity also occurs in the evidence against the English Templars. Robert of Otheringham, a minorite, said "One evening my Prior did not appear at table as relics were come from Palestine which he wished to shew the brethren. About midnight I heard a confused noise in the chapel; I got up, and looking through the keyhole saw that it was lighted. In the morning I asked a brother, 'Who was the Saint in whose honour they had celebrated the festival during the night?' He turned pale with terror, thinking I had seen something, and said 'Ask me not, and if you value your life say nothing of it before the Superior.'" Another witness said that the son of a Templar had peeped through the slits of the door into the chapter room, and saw a new member put to death for hesitating to deny Christ.—*(Secret Societies of the Middle Ages.)*

triple division of nine classes,[9] he quotes the following (Conv. p. 112):—"His spouse and secretary, of whom Solomon sang, "says, thinks, and preaches that his creatures will become "innumerable; she divides them into three holy or divine "principalities, or hierarchies, and these again into three orders, "so that the Church (the Secretary to the Emperor of the "Universe) contains nine orders of spiritual creatures."

Freemasonry, he asserts, in short, is a secret society of Templars, organised in that form after the suppression, with the object of avenging their overthrow on the first favourable occasion.

It is well known that the Templar Order in England was dissolved on the proofs of Gnostic knowledge brought against them, and this taint of heresy under the Roman Catholic standard was figured in the black and white, or opposite principles, of their celebrated war-banner or Beau-seant, and is generally admitted by ancient and modern writers. They doubtless acquired their *knowledge* in the East, where remnants of the Essenian and other secret schools existed at the time; and the Archbishop of York, whilst condemning them for Gnosticism, placed them in the religious houses of his diocese.

The initiatory ceremony of the Templars was secret, but resembled the older rite of the Essenes, and their constitution

9.—*Vide* page 50, also ch. iii, and the account of the 26°at the close. The Tabernacle of Moses and the Temple of Solomon included the Court, the Holy Place, and the S.S., and were emblematical of the Terrestrial, Celestial, and Angelic worlds. The first contained the altar of earthy matter, having on it a continual fire, and surrounded by water, symbolical of the four elements; the second represented the firmament, and the third was the dwelling-place of the Most High and contained the Ark. St. Gregory the Great thus draws the doctrine of the Cabalistical hierarchy of Angels from Scripture: "We speak of nine orders of Angels because we know from the testimony of Holy Writ that there are Angels, Archangels, Virtues, Powers, Principalities, Dominations, Thrones, Cherubim, and Seraphim; for that there are Angels and Archangels almost all the pages of the sacred writings testify. The books of the Prophets, as it is known, often speak of Cherubim and Seraphim. Paul, the Apostle, also reckons up the names of four orders when writing to the Ephesians, saying, 'Above all, Principality, and Power, and Virtue, and Domination,' who, writing to the Collosians, again says, 'whether Thrones, or Powers, or Principalities, or Dominations.'" The Chinese have nine orders of Mandarins, with coloured globular buttons.

was same as that of modern Freemasonry. Indeed, Dr. Anderson, when he wrote his Masonic Constitution in 1723, claimed that the ceremonials of these knightly associations were derived from Freemasonry. They employed a Council of thirteen members, and Baron Westerode (*Acta Latamorum*) supposes that the degree of Rose Croix was transferred to the Templars by an Egyptian Priest, converted to Christianity, named Oresemus, and that in A.D. 1296 Edward I. of England, the son of Henry III. of England,[10] was admitted into the order by Raymond Lulli, the great pioneer of the Rosicrucians, the advocate for the union of the Templars, Knights of St. John, and all orders of Knighthood, and the friend of John Cremer, Abbot of Westminster, and the celebrated monkish philosopher and alchemist, Roger Bacon. There is really grounds for supposing that Edward I. was an initiate; he made the Crusade to Palestine, and invited to England Guido dalla Colonna and Raymond Lulli, who coined him six millions of money, under the name of Rose-nobles. Writers think that there is evidence of initiation in the depositions of the "Knights of the Temple of Solomon," taken at their trials in 1307-9. Von Hammer, the eminent Orientalist, informs us that in some of the churches formerly belonging to them, strictly Masonic emblems are found, as at Erfurt, Schoengraben, Prague, &c.; and from the last he gives several specimens—the square, level, triangle, compasses, compasses with quadrant, the interlaced triangles, the maul, the flaming star, the truncated cross, the Tau of the Gnostics, &c.[11] He endeavours to derive their knowledge from the "*Ædes Sapiente*," or "House of Solomon," founded at Cairo in the eleventh century,

10.—His descendant, Edward III instituted the "Order of the Garter" in 1344, and ordered that its habit should be worn on the days of the five solemn festivals of the Virgin Mary. Jennings finds a Rosicrucian origin in the symbolism of the order.

11.—It is to be observed however that the Templars must necessarily have employed a large number of operative Masons; and the ancient Burgh-Laws of Scotland enacted that:—"Na Templar sal intromet with any merchandise or gudes pertaining to the gilde, be buying or selling within or without their ain lands, *but gif he be ane gilde brother*."

where Egyptian philosophy and sciences were taught by nine degrees, "after the fashion of the Pythagorean and Indian philosophers." The rite, he supposes, led gradually to infidelity, but whilst accepting his facts, we may be permitted to doubt some of his conclusions, although he is supported by old Arabian writers; inasmuch as the society was a secret one, no fully accurate information can have descended to us.[12] It may be added that we find the old Templars swearing "by Sun and Moon," and Addison, in his "History of the Templars," says that in one of the French Preceptories was found a copper medallion (which seemed to have been suspended by the neck from a chain), bearing within a circle two equilateral triangles, in the centre of which is a second circle, containing the Lamb of the Order of the Temple, with the banner in its fore paws. This figure is used by the Indian Brahmins in a sort of portable crystal altar, of a peaked form on lotus leaves, in which the two triangles symbolise the male and female principle, and the angles, caused by the intersection, allude to the Brahminical trinity.[13] It is moreover a figure common to the Cabalistical and Gnostic sects of all times.[14] A recent writer observes that "the Temple "Church, London, will be found to abound in Rosicrucian "hieroglyphs and annagramatical hints in all parts, if reference "be made to it by an attentive enquirer." The same claim is made by other writers for the Freemasons, and one of the chief

12.—This college is supposed to have originated the Society of Assassins, called also Ishmaelites and Bathenians, from their knowledge of secret mysteries and their meaning. Jacob de Vitriaco, Bishop of Acre, (D. 1213), says of them:—"they are for the most part Mohammedans, but say that they have a certain hidden law which it is not lawful for any one to reveal, except to their children when they come to adult age." We have previously remarked that this system is possessed in our day by the inhabitants of Syria and the Lebanon. In a similar way it is alleged that the Templars had such a "hidden law," to which its *safe men* were admitted.

13.—*Vide* "Notes on the Svi Jantra," Freemason's Magazine, 1861, page 484.

14.—The Parisian Templars assert that there is a connection between the recent Nishki letter, and the Cufic characters, and that the origin of the secrets of the Order of the Temple is contemporary with the prevalence of the latter alphabet. Their "Charter of Transmission," certainly as old as 1705, and laying claim to date in 1314, mentions certain secret means of recognition.

arguments used in defence of the Templars by Jaques de Molay was their zeal in adorning churches; hence they necessarily employed a large number of handicraft brothers. We may also divide the ceremonials of reception by the Templars into a triple division of civil, sacred, and military, as the three classes of Servants, Priests, and Knights were admitted by ceremonials *similar to each other*, but altered to suit the duties of each.

We are not, however, to suppose that every Gnostic, Templar, or Rosicrucian was a possessor of our mysteries; we are only asked to believe that our rites were introduced by the Gnostics and Cabalists, and transferred to the Templars, Rosicrucians, and Freemasons. There can be no doubt whatever that the Gnostic associations spread early into England. The Abbé Pluqet, remarking on this, says that "by all the monuments of the time "of the Albigenses, these heretics were a branch of the Manichees "or Cathari. They made great progress in Languedoc and "Provence, and though many of them were burnt the sect was "not destroyed. They made their way into Germany and "England, and everywhere gained many proselytes. The Mani- "chees seduced numbers of people, and their sect was considered "by the simple minded to be a society of Christians who made "profession of an extraordinary perfection." As Manicheism is founded on two opposite principles, so when these sectarians followed the religion of the Pope they always understood that they were paying homage to the God of evil and hatred, as opposed to the God of good and love. Another Gnostic branch, headed by Walter Lollard, *and his twelve apostles*, united with the followers of John Wycliffe in England. Chaucer (B. 1328 D. 1400) was one of their number, and obliged to quit England for a time; whilst in Italy he visited Petrarch, the colleague of Dante; throughout his works we find the alchemical and other- wise veiled language, and marked resemblance to our secret mysteries. The celebrated poet and lawyer, John Gower (B. 1320

D. 1402), the friend of Chaucer, wrote also in the double language, and his monument in St. Saviour's, Southwark, represents him crowned with a wreath of *roses*, and having the three virtues at his feet.[15]

The lodges of the English Freemasons thus, doubtless, continued and acquired a variety of sciences, the secretly heretical owners of which were mingled and lost in the Reformation; amongst these were alchemical adepts or actual searchers for the philosopher's stone, as well as searchers for the symbolical stone which the builders rejected. Du Fresnoy enumerates ten Alchemists before the Christian era, twenty-one more to A.D. 1000, after which the number increases rapidly; in the eleventh century he names five, in the twelfth three, in the thirteenth eleven, in the fourteenth fifteen, in the fifteenth seventeen, in the sixteenth thirty, and in the seventeenth century sixty-seven. One of the oldest authors extant, who speaks of making gold, is Zosimus, the Panopolite, who lived towards the beginning of the fifth century, and who has an express treaty "*Of the divine art of making gold and silver.*"

Amongst the Physicians, Cabalists, and Alchemical adepts, whose order and doctrines were brought from Egypt, chiefly by learned Jews, as early as the eighth century, may be mentioned Roger Bacon (B. 1214 D. 1294), Albertus Magnus[16] (B. 1234 D. 1314), Nicholas Flamel, Basil Valentine (B. 1414), Theophrastus Paracelsus Bombast Von Hohenheim (B. 1493 D. 1541), "Monarch of Philosophers, Prince of Spagyrists, Chief of Astronomers, Paradoxical Physician, and Grand Master of Mechanical Secrets."

15.—"The magician who will acquire supernatural powers must possess Faith, "Hope, and Charity."—Agrippa.

16.—Albertus Magnus was a Dominician monk, 1249, Rector of the School of Cologne, 1254, Provincial of his Order and Bishop of Regenberg, 1260, but in 1262 voluntarily returned to his cloister at Cologne. He is the alleged designer of Cologne Cathedral, and the real inventor of the German style of architecture, as well as of a combination of numbers and architectural devices. The Judaic stamp upon our mysteries *might* result from the diffusion of this Cabalistical School.

This association of learned men, afterwards called Fire-Philosophers or Rosicrucians, as will be shewn, had much in common with Speculative Masonry, and was itself both speculative and operative, or concealed Theosophy under Alchemical jargon, The actual key to their art and operative symbolism, seems to lie in the Emerald Tablet of Hermes Trismegistus, as a sort of universal key to all the secrets of nature.

They seem to have taught that all matter consists of three principles—*Body* (sulphur or mere earth), *Soul* (fire or mercury), *Spirit* (the essential salt). *The first matter of all metals and substances is one fixed something*, altered only by the diversities of place, warmth, and sulphurs. This something is styled mercury, or the green lion, the serpent, and is the seed. Seminal impressions being lodged in the mechanism of the earth, the fire acts thereon, and by the watery fermentations brings everything forth, whence originally proceeded the animal, vegetable, and mineral kingdoms; even man himself, agreeably to the account of Moses. The alchemical operative art seems to have consisted in the separation of this *Mercury*—soul or water of life—from the spirit, salt, or sperm contained in the ore, and the purification and alteration of the earthy part. Hence the first was the Woman, Wife, Queen, or Moon (Luna); the second the Man, Husband, King, Sun (Sol). This conjunction was indicated by the point within a circle, as a fixed centre from which everything radiates.[17] From the three principles sprang fire, air, earth, and

17.—"The whole world surrounds man, and is surrounded as a point is surrounded by a circle. Thus it follows that all things have their impulse in their centre."—(Paracelsus.) "Thence comes the kinship of all souls who have all their origin in this original soul as in their central point."—(Fludd.) "In sympathy the emanations proceed from the centre to the circumference, and in antipathy from the circumference to the centre."—(Fludd.) "The sun is the centre of the constellations, and the earth the centre of the elements."—(Bœhme.) "Seeing then that the will of the Father is the eternity of the first, therefore also he is the first person in the Ternary, viz: the *centre* itself."—(Bœhme.) "All things are generated out of the centre, and out of that which is generated all things are created which are in being."—(Bœhme.) "They who say that the sun goeth forth speak as the blind do of colours, and have never known the centre, yet they are not to be blamed for that, for it was hidden till the *Seal of the Sun* opened itself at the *seventh sounding of the trumpet*."—(Bœhme.)

water. By the proportionate addition of metal in the heated alembic, at the proper degree of process, arose a noble offspring, styled the *Quintessence*, or a *fifth element*, also named *Salamander*, *Phoenix*, and *Son of the Sun*. This noble child, or Paradisaical fruit, was the result of this philosophical male and female ready for a conjunction, but if too much moisture prevailed, the egg might burst before hatching. As the application of heat continued, the contents of the alembic, or *Pelican*, assumed different hues—black (called head-of-the-crow), varied (called peacoçk's-tail), then green, white, yellow, and finally red. We find lead denominated Saturn; tin, Jupiter; iron, Mars; quicksilver, Mercury; copper, Venus; silver, Luna; gold, Sol; and these applications are very ancient, and made again to correspond with the prismatic colours and days of the week. They were thus enabled to write in a jargon intelligible only to the initiated. The *Quintessence* was said to have the power of prolonging life, and transmuting one metal into another; of these modern chemists find about sixty metals and metalloids. These alchemical secrets they embodied in the Masonic symbol of *a circle enclosing a square, the corners representing the four elements; within that a triangle, each angle of which represents one of the three principles; within the triangle a point within a circle, and from the point a line across*

We may extend the resemblance by comparing the symbol with the astroul hypothesis of a central sun—Alcyone. In Phœnician the term *Eon*, used by the Gnostics, signifies a central point of development, as *Ion* signifies the generative faculty. It is the famous *Yoni* of the Indians, *Yn* of the Chinese, and the *Ionia* of the Greeks. It is further the tree of which Argus constructed the ship Argo.

We have previously mentioned the fact that whilst the Egyptians had no tradition of a general deluge, the Brahmins allegorically hinted a Phallic signification. Their remote ancestors the Aryans have recorded no such deluge, but the Vendidad mentions the "Cave of *Yima* or king Jamshed" wherein God bade this ancient monarch of all the Aryans to send forth at once a pair of all sorts and classes of animals, as well as the seeds of all kinds of trees and flowers, as the *Airyana Vaêjô*, or the original abode of all the Aryans, for the first time was to be submerged by a sort of "cyclical deluge," in shape of a severe winter storm which would render that land unfit for future habitation. The Aryan root *Na* or *Nax* means to sail, and as the Babylonians placed Zoroaster as their first king, Mr. Jamshedjee Pallonjee seems justified in his supposition that as this was the first separation of the Aryan clans, so the Semetic people copied their account as an actual deluge; and further that Genesis gives the Japhetic or Aryan people an historical place before the Semetic.

to each side. The inscription is formed to read as follows:— "From the first *ens* proceed two contraries, from thence the three "principles, and from them the four elements; if you separate "the pure from the impure you obtain the *Quintessence.*"

These alchemists were, in fact, both operative adepts and speculative Theosophists, of the Gnostic school; and Rossetti, finding it difficult to separate the two, cuts the knot as follows:— "The *Rosarium* of the great alchemist, Arnold de Villanèuva, explains the progress of the different degrees of the Man-Lady, who is first parted in two and then re-united with two faces, one masculine the other feminine. The language in which it is written is founded on the Scriptural verse, *the Stone was Christ,*[18] and it describes man as a stone, first rough and afterwards polished, and hence called the Philosophic stone; an expression whence came that absurd theory of the so-called alchemists, who, in another form, possessed the same ideas as we are explaining, and were tortured and burned by the Inquisition for them. The '*Key of Masonry*' explains the principal mystery of the alchemical jargon, which is but another branch of the symbolical language. One of the most ancient works written on the secret sciences is the *Tesoro* of Alphonso X., King of Castile, who declares that he learned it from a wise Egyptian, who enjoined him to conceal it from the unworthy."

Synesius, taking similar ground, says: "Know that the Quintessence and hidden thing of our 'Stone' is nothing less than our celestial and glorious Soul, drawn by our magistery out of its mine, which engenders itself forth."[19]

According to an American writer,[20] *Man* is the object of the

18.—Vide the quotation from Bœhme closing this chapter.

19.—Dr. Kopp in his *History of Chemistry* says of the alchemists, "by considering "the world as the microcosm which man represents, it would be easy to "interpret the writings of the alchemists." With them the doctrines of Christ were received as truth, but rather because the "wisdom of the doc- "trines established the truth of Christianity and not miracles."

20.—"*Remarks upon Alchemy and the Alchemists.*" Boston. Crosby, Nichols & Co. 1857, by E. A. Hitchcock.

learned treatises of the ancient alchemists. He observes that the alchemical language was called by those who used it *Lingua Magica, Lingua Angelorum*, and sometimes *Lingua ipsius Ternarii Sancti.* "The writings of the Alchemists are all symbolical—(fire signifies the conscience)—and under the words gold, silver, lead, salt, sulphur, mercury, antimony, arsenic, orpiment, sol, luna, wine, acid, alkali, and a thousand other words and expressions, infinitely varied, may be found the opinions of the several writers upon the great questions of God, Nature, and Man, all brought into or developed from one central point, which is Man, as the image of God....." "When the Alchemists speak of a long life, as one of the gifts of the Stone, they mean immortality; when they attribute to the Stone the virtues of a Universal Medicine, and the cure of all diseases, they mean to deny a positive nature to evil, and thus deny its perpetuity; when they tell us that the Stone is the 'cut-throat of covetousness and all evil desires,' they mean that all evil affections disappear in the light of truth, as darkness yields to the presence of light." According to this writer, it was by the labours of these men, in the 11th, 12th, 13th, and 14th centuries, that Europe was sufficiently indoctrinated in the principles of free-enquiry to make it safe to speak openly as Luther did. To show the necessity of *esoteric* writing, we need only look at the fate of Vanini and Bruno, and thousands of others, burned at the stake, or otherwise cruelly destroyed by the ignorant priesthood of the time. We give short extracts from some of the alchemists, in view of which the author supports his theory, as to the true object of the Hermetical philosophy.

Geber, the Arabian, writes: "We have described it [the Stone] "in such a way of speaking, as is agreeable to the will of the "Most High, Blessed, Sublime, and Glorious God, and our own "mind. We have written the same as it happened to be recol-"lected, or as it was infused by *the grace of His Divine goodness*, "*who gives it to and withholds it from whom he will.*" Again, he

says: "Dispose yourself to exercise to the study with great "industry and labour, *and a continued deep meditation, for by* "*these you may find it and not otherwise.*" Again: "If we have "concealed anything, ye sons of learning, wonder not, for we "have not concealed it from you, but have delivered it in such "language as that it may be hid from evil men, and that "the unjust and vile might not know it. But, ye sons of "truth, search and you shall find this most excellent gift of "God."

The English translation of a work said to have been written in Arabic, by Alipili, entitled *Centrum Naturæ Concentrum*, or the "Salt of Nature Regenerated," has the following: —"He that hath the knowledge of the *Microcosm* cannot long be "ignorant of the *Macrocosm*. This is that which the Egyptian "industrious searchers of nature so often said and loudly pro- "claimed—that every one should KNOW HIMSELF. This speech, "their dull disciples (the Greeks) took in a moral sense; and, "in ignorance, affixed it to their Temples. But I admonish thee, "whosoever thou art, that desirest to dive into the inmost parts "of nature; if that which thou seekest thou findest not within "thee, *thou wilt never find it without thee.*"

Artephius, who wrote in the twelfth century, has the following passages:—"This *aqua vitæ*, or water of life, being rightly "ordered and disposed with the body, it whitens it, and con- "verts or changes it into a white colour, (purifies it). How "precious, then, and how great a thing is this water! for "without it the work could never be done or perfected: it is "also called *Vas Nathræ*, the belly, the womb, the receptacle "of the tincture, the earth, the nurse. It is the Royal fountain, "in which the King and Queen bathe themselves; and the "mother, which must be put into and sealed up within the belly "of her infant, and that is Sol himself, who proceeded from her "and whom she brought forth; and therefore they have loved

"one another as mother and son, and are conjoined together, "because they came from one root and are of the same substance "and nature. And because this water is the water of the "vegetable life it causes the dead body to vegetate, increase, and "spring forth, *and to rise from death to life*, by being dissolved "first and then sublimed." He goes on to say that—"in this "operation the body is made a spirit, of a most subtle nature; "and again, the spirit is corporified and changed into the nature "of the body, with the bodies whereby our stone consists of a "body, a soul, and a spirit."

The *Roman de la Rose* begun by William de Lorris, was completed by Jean de Meung, and is itself one of the most complete specimens of Hermetic philosophy extant. It was written in the double language of love and alchemy, to satirise the monks, about the year 1282, as the Templars are mentioned as an existing order; and it merited the translation of the English poet, Geoffery Chaucer.

Bernard, of Treves, (B. 1406) says:—"These solutions, there- "fore, are not the foundation of the *Art of Transmutation*, but "they are rather the impostures of sophistical Alchemists, who "think that this sacred art is hid in them."

Nicholas Flammel in one place writes of "the three persons "rising again clothed in sparkling white, which represent the body, "soul, and spirit of our white stone. I could easily give "you most clear comparison and exposition of this body, soul, "and spirit, not fit to be divulged; but should I explicate them, "I must of necessity declare things which God reserves to "Himself, *to reveal to a select few of such as fear and love Him, "and therefore ought not to be written.*"

Combachius says—"Let me entreat you to take notice that "when you find any mention made of heaven, earth, soul, spirits, "or our heaven, &c.—these are not meant the celestial heaven,

"or natural earth, *but terms used by the philosophers to obscure "their sayings from the wicked;* spoken with all due and holy "reverence to the Divine Majesty."

Sandivogious says;—"I would have the courteous reader to "be here admonished that he understand my writings, not so "much from the outside of my words as from the possibility of "nature; lest afterwards he bewail his time, pains, and costs, "all spent in vain. *Let him consider that this art is for the wise;* "not for the ignorant, &c. . . . There is abundance of knowledge, "yet but little truth known. The generality of our knowledge is but "as Castles in the air, or groundless fancies. I know but of two "ways that are ordained for the getting of wisdom, viz.—the "Book of God, and the Book of Nature; and these also but as "they are read with reason. When God made man after his "own image, how was that? Was it not by making him a "rational creature? Men, therefore, that lay aside reason in the "reading of Sacred Mysteries, do but *unman* themselves, and "become further involved in a labyrinth of errors."

Basil Valentine (A.D. 1414) wrote of man under a great variety of symbols, but his principal work is that entitled *The Triumphal Chariot of Antimony*. A few passages will show similarity of style with the others. "Dear Christian lover, and well-wisher "to the blessed art: how graciously and miraculously hath the "Holy Trinity created the Philosopher's stone. For God the "Father is a spirit, and yet maketh himself known under the "notion of a man; as when he speaketh (Gen. Ch. I.) 'Let us "make man after our own image.' Again, the expression "where he speaketh of his mouth, eyes, hands, and feet: so the "philosopher's mercury is held to be a *spiritual body*, as philoso- "phers call him. God the Father begetteth his only Son, Jesus "Christ, which is God and Man and is without sin; neither "heeded he to die, but he laid down his life freely and rose again "for his brethren and sisters' sake, that they might live with him

"eternally, without sin. So is *Sol*, or *Gold*, without defect, and "if fixed, holds out gloriously in all fiery examens; but by rea- "son of its imperfect and sick brethren and sisters, it dieth and "riseth gloriously, redeemeth and bringeth them unto eternal "life, making them perfect unto good gold."

Thomas Norton, in the fifteenth century, refers, in the 5th chap. of his *Ordinal*, to the four Cardinal and three Theological virtues, as follows:—

"Moreover it helpeth in Alchemy,
To know seven waters effectually
"By these waters men weene in mind,
All faults to amend of Metaline kind
"Noble authors, men of glorious fame,
Called our STONE, *Microcosmus* by name.

Sir George Ripley wrote *Compound of Alchemy:*

"For as of one mass was made, all things
Right, so must it in our practise be;
All our secrets of one image must spring
In Philosophers' books; therefore who wishes may see
Our STONE is called the *less world*,—one in three."

Thomas Robinson's "*De Lapide Philosophorum*," and many other poetical works all run upon the same allegory of the "Great Work."

Isaac Hollandus says:—"My child, lock this up in thy heart "and understanding; this Saturn is the Stone which the philo- "sophers will not name, *its name has been concealed unto this day.* "The name remains concealed because of the evils which might "proceed from its being known. Wherefore admonish you, "my child, and all those who know its name, that you conceal "it from the people, by reason of the evil that might otherwise "arise, and you shall call the Stone our Latten, and call the "vinegar water, wherein our Stone is to be washed."

One reason for using the "Hermetic language" was that it was believed to be better for society that men should be held to

their duty by "hope and fear" than be exposed to injury by a misunderstood doctrine of freedom; for man is not free by denying the false, but by living in the truth. "The truth shall "make you free" was the doctrine both of the Gospel and of Alchemy.

In addition to the Alchemists and Magicians whom we have mentioned, there were many others of more or less note:—Peter of Abano or Apona, near Padua, B. 1250; among his works, frequently printed, is a *Heptameron*, including *Elucidarium Necromanticum*, *Elementa Magica*, *&c.* In the year 1256, Picatrix, of Spain, compiled from 224 old books a magical work, afterwards translated out of Arabic into Latin; it exists only in M.S. Cecco d'Ascoli, a learned philosopher, who wrote too freely in neglect of the double or *esoteric* language, was burnt for his Astrology at Florence, in 1327. Nicholas d'Asculo, in the region of Ancona, flourished 1330, was a Dominician, and wrote, besides theology, comments on Aristotle; still in M.S. Thaddæus Florentinus was accounted in the thirteenth century another Hippocrates among his patients at Bologna. Robert of York, a Dominician, lived about 1350, and wrote *De Magia Cœremoniali;* on Alchemy, *De Mysteriis Secretorum*, and *De Miribilibus Elementorum*; none of these passed from M.S. George Anselm, of Parma, was, in the fifteenth century, a famous physician, mathematician, and astrologer; his *Institutes of Astrology* are among the M.S.S. in the Vatican. Cologne was at this time one of the chief emporiums of commerce, architecture, and learning, concentrating these from both east and west; its noted cathedral contains a small marble chapel, lighted by lamps kept continually burning, where are contained the skulls of the three Magi or wise men of the east; behind the altar is the tomb of these "three kings," and behind the tomb three gothic windows cast their light over the tasselated pavement. The fall of Constantinople in 1453 further diffused Greek learning over the west by the

banishment of its sons. Then flourished John Reuchlin, the Phœnix of Germans, and teacher of Luther, Erasmus, and Melancthon, great in the Cabala or *esoteric* reading of scripture, author of a book on the Mirific Word, or miraculous properties of the King Name, which we write Jehovah, but which the Jews refused to pronounce; and the colleague of Giovanni Pico de Mirandolo in Italy. "God (says Reuchlin) out of love to his people has revealed the hidden mysteries to some of them, and these could find in the dead letters the living spirit. For Scripture consists of single letters, visible signs, which stand in certain connexion with the angels, as celestial and spiritual emanations from God. By the pronounciation of one the others also are affected; but with a true Cabalist, who penetrates the whole connexion of the earthly with the heavenly, these signs, rightly placed in connexion with each other, are a way of putting him into immediate union with the spirits, who, through that, are bound to satisfy his wishes."

Henry VI., of England,[21] was addicted to Alchemical studies, and had a parliamentary commission issued to "three lovers of truth and haters of deception," who boasted that they could not only transmute metals, but could impart unimpaired powers of

21.—In the third year of his reign (1425,) an act was passed to prohibit the confederation of Architects in Chapters. Dr. Anderson thus comments upon the matter at page 45 of the "Constitutions of 1723," recently republished by Brother R. Spencer. "That act was made in ignorant times when true "learning was a crime and Geometry condemned for conjuration, but it "cannot derogate from the honour of the ancient fraternity, who to be "sure would never encourage any such confederacy *of their working* "*brethren*. But by tradition it is believed that the parliament men were "then too much influenced by the illiterate clergy who were not Accepted "Masons, nor understood architecture (as the clergy of some former ages,) "and generally *thought unworthy of this brotherhood*, yet thinking they had "an indefeasible right to know all secrets by virtue of auricular confession, "and the Masons never confessing anything thereof, the said clergy were "highly offended, &c."

Many of the supposed Grand Master Masons put forward by Dr. Anderson were addicted to the practice of the occult sciences. The Knights of Malta were likewise accused of raising money by means of the philosopher's stone.

Thomas Norton informs us that one Thomas Dalton had store of the *Medicina rubra Philosophorum*, or the *Elixir of Life*, which he owned was left him for his services by his master, who was one of the Canons of Litchfield, and died A.D. 1477.

mind and body by means of a specific called *The mother and Queen of medicines, the inestimable glory, the quintessence, the elixir of life.* Two of these worthy Knights were, Sir Thomas Ashton, of Ashton-under-Lyne; and Sir Edmund Trafford, of Trafford. This last, with the son of the former, became Trustees of Manchester Grammar School, April 1st, 1524. It is said that there was formerly in the Bodleian Library, Oxford,[22] copy of the examination of a Free-mason, taken before King Henry VI. In this it is stated that Masonry had been transmitted through Pythagoras, and had taught mankind the arts, "Agricultra, Architectura, Astronomia, Geometria, Numeres, Musica, Poesie, Kymistrye, Governmente, and Religionne." But they conceal the art of keeping secrets, that so the world may conceal nothing from them; they conceal the art of working wonders and foresaying things to come, that so the same arts may not be used by the wicked to an evil end; they also conceal the art of changes, the key to the secrets of nature; the way of gaining the faculty of Abraxas, or the skill of becoming good and perfect without the aid of hope and fear; and the universal language of Masons.

In the year 1476 a licence for practising Alchemy, with all kinds of metals and minerals, was granted to one Richard Carter.[23]

The abode of that celebrated French merchant and financier—Jacques Cœur, or Cuer, in 1450, at Montpelier, bore the name of "La Loge." Borel, who gave an account of it, tells us that it would seem probable that he belonged to the fraternity of Free-masons, and his being represented on the freizes of his house with a trowel in his hand, gives an indication that such was the fact. Borel describes La Loge thus:—"Three porches may "there be seen in the form of furnaces, similar to those of Nicholas "Flamel. On one, there is one side a Sun, all over *fleur-de-lis;*

22.—The document has been public property for nearly a century and a half. A copy is said to have been sent in 1696 to Thomas, Earl of Pembroke, by the celebrated John Locke.
23.—Rymer.—Foed. tom. XII.

"and on the other a full Moon, also covered with *fleur-de-lis*, "and surrounded by a hedge or crown, as it were, of thorns, "which seems to denote the solar and lunar Stone arrived at "perfection. On another portal is seen on one side a fruit tree, "with branches of Roses at its foot, and on the tree the arms of "Jacques Cœur [on a chevron, between three human hearts, as "many escallops allusive to the names of Jacques and Cœur.] "On the other is an escutcheon, and within it what would appear "to represent the chymic character of the Sun [point within a "circle.] On the third portal, which is in the midst, there is on "one side a Stag bearing a banner, and having a collar of *fleur-* "*de-lis*, environed with a branch of a tree which represents "Mercury, or the philosophical matter which at the commence- "ment is volatile and light, as in the Stag; on the other side is "a shield of France, supported by two griffins." [24]

In the second year of the reign of King Henry VII, (1487) an act was passed forbidding in England "unlawful assemblies, and "the giving and receiving words, signs, and tokens unlawfully."

Clavel states that a Society of speculative Brethren was instituted at Florence in 1480. The fraternity was styled the "*Platonic Academy*," and their Hall, which still exists, is ornamented with Masonic Emblems. Another similar Association, called the "Company of the Trowel," existed likewise at Florence in 1512. Its emblems were the Trowel, the Gavel, and the Square, and its patron was St. Andrew. The same writer states that the figure of Christ at the Church of St. Denis has the hand placed in a position well known to all Freemasons; also that the dome of Wurtzburg, in front of the entrance to the chamber of the dead, has two columns with the mysterious inscriptions "J"—"B."

24.—Vide E. L. Costello's *Life of Jacques Cœur*. The term "G.M. of Mechanical Secrets," used by Paracelsus, also points to the practise of Speculative Masonry by the Alchemists, and the reader will gather that others were teachers of Architecture and Geometry.

At this period the Architectural Association in England is believed to have been under the patronage of King Henry VII, and the Knights of St. John and the Temple; and the English reformation was completed by the destruction of this Knightly Order and all other Monkish institutions, in 1534, by his successor, Henry VIII; [25] nevertheless, the Order of St. John and the Temple maintained its existence in Scotland down to the year 1600, although it claims to have continued the Grand Mastership, through Viscount Dundee, ("Bonnie Dundee") to the present time.[26]

Paracelsus was the German leader of the Fire-philosophers, and was followed by that learned Theosophist, Henry Cornelius Agrippa von Nettesheim (B. 1486, D. 1535); both were intensely anti-papal. A life of the latter has been compiled by Mr. Henry Morley, in which he remarks that Agrippa "became a member "of a Secret Association of Theosophists—the foundation of "which had been a desire to keep thought out of fetters. Physi- "cian, Theosophist, Chemist, and now, by the mercy of God, "Rosicrucian became the style in which a brother gloried." Agrippa, writing to Trithemius, Abbott, of Wurtzburg says:— "We conferred much together about Chemical matters, Magic, "Cabalism, and other things which at present lie hidden as Secret "Sciences and Arts." Abbot Trithemius enjoyed the reputation of a Magician, and wrote "*Steganographia*," or the art, by means of a secret writing, of communicating our thoughts to an absent person. He, however, explains that he *merely used the language*

25.—The *Freemason's Quarterly*, 1846, page 176, gives an apocryphal-looking document, (extracted from the minute book of the "Early Grand Encampment of England,") discovered in 1540, in a square oak box under the high altar of the Templar Church, London. It was handed to Jacob Ulric St. Clair, of Roslyn, whose descendant, William St. Clair, in 1736, gave it to his nephew John St. Clair, M.D., of Old Castle, Meath, whence this copy was made in 1784. If genuine it would confirm the accuracy of the present Templar ceremonial, and that "the original title given to this order remains a secret to all but those initiated."—That is K.H.

26.—Dom Calmet states that the cross Dundee wore, when he fell at Killiecrankie in 1689, was given him by his brother the Titular Viscount; of course there is no evidence it had anything to do with Freemasonry.

of magic, without resorting to their method of proceeding. Yet Agrippa claims for himself and Trithemus that, "at a great distance, it is possible without any doubt to influence another person spiritually, even when their position and the distance is unknown, although the time cannot be fixed within twenty-four hours."[27]

Landulph, writing to Agrippa, says:—"The bearer of these "letters is a German, native of Nuremberg, but dwelling at "Lyons; he is a curious enquirer after hidden mysteries, *a free* "*man*, restrained by no fetters, impelled by I know not what "rumour concerning you, desires to sound your depths."

Agrippa wrote also in the double language, yet suffered like the rest,—even to be known as a Grammarian was to be known as a heretic. He closes his third book of "Occult Philosophy" in the following words:—"Let none be angry because I have "concealed the truth of this science in a net of riddles, and dis- "persed it in sundry places; for it is not hidden from the wise, "but from the depraved and wicked: and I have written it in "language which will of necessity keep it a secret from the "ignorant, but make it clearer to the cultivated intellect." In his "Vanity of Sciences and Arts" he says:—"Moreover we find "that a most detestable custom has invaded all or most schools "of learning,[28] to swear their Disciples never to contradict "Aristotle, Bœthius, Thomas Aquinas, or whoever else may be "their scholastic God, from whom, if there be any that differ so "much as a nail's-breadth, him they proclaim a scandalous "heretic, a criminal against the holy sciences, fit only to be "consumed in fire and flames." As to Alchemy he declares he could tell many things were he not *as one initiated sworn to silence.*

27.—*De Occulta Philosophia.*—lib. III, page 13, Lugd.

28.—Fludd in his "Mosaicall Philosophy" (1638 and 1659,) has the following confirmation of this assertion of scholastic ceremonials and oaths:— "Notwithstanding any allegiance which I have by a ceremonial rite vowed "unto Aristotle in my youth."

The Frenchman, Francis Rabelais (B. 1483, D. 1553), Roman Catholic Priest, Platonic Philosopher, Physician, Astronomer, and Heretic, who wrote the allegorical histories of "*Garganta*" and "*Pantagruel*," seems to have been well acquainted with the literature and symbolical language of the society.

Jerome Cardan (B. 1501, D. 1576), Physician, and Lecturer on Geometry, Architecture, Astrology, &c., indicates his spiritual progress through eight planets, in a dream, by the liberal Arts and Sciences taught in all the schools, and so often alluded to in the Masonic Constitutions: 1, The *Moon*, Grammar; 2, *Mercury*, Geometry, and Arithmetic; 3, *Venus*, Music, Divination, and Poetry; 4, *Sun*, Morals; 5, *Jupiter*, Nature; 6, *Mars*, Medicine; 7, *Saturn*, Agriculture; 8, Scraps of Knowledge.

There is a somewhat remarkable document, in the Latin language, professing to be the record of a Masonic meeting of the period, but discovered recently in Germany, along with Lodge minutes of the Hague, dated 1637, and styled "Lodge of the Valley of Peace." Some learned antiquaries of Leyden have pronounced the paper and characters to be those of the period; but, as one of the documents implies the existence of other degrees than the three first, their authenticity are generally denied. The reader can, therefore, place whatever faith he pleases upon this document called the "Charter of Cologne," as it is sometimes pronounced a forgery in the *interests* of the High-Grades, though it really aims at their *destruction*, by prohibiting anything but the three first as "schismatic and irregular;" until something more accurate is known, it need only be looked upon as embodying the researches of some learned brother a century ago.[29]

The document is headed—"To extend the glory of Almighty God," and, besides a preamble claiming to represent a general

29.—The "Charter of Cologne" has often been printed in English; it is to be found in Dr. Burnes' "History of the Templars," the *Freemason's Quarterly* (1840), the *Freemason's Magazine* (1859), &c.

meeting, at Cologne, of the Lodges or Tabernacles of "London, Vienna, Amsterdam, Paris, Lyons, Frankfort, Hamburg, Antwerp, Rotterdam, Madrid, Venice, Ghent, Regiamonte, Brussels, Dantzig, Middleburg, Bremen, and Cologne," contains eleven clauses, distinguished by alphabetical characters. It informs us: "that we "may be devoted to public execration; we are accused of the "crime of reviving the order of the Templars, and generally "designated by that appellation;" and goes on to say (A) "That "the brotherhood of Freemasons, or order of brethren, attached "to the solemnities of St. John, derive not their origin from the "Knights' Templars, nor from any other orders of Knights, "Ecclesiastical or Secular," but that it had its origin from the time when "a few adepts, distinguished by their life, their moral "doctrines, and their sacred interpretation of the Arcanic truths "withdrew themselves from the multitude" as "brethren dedi- "cated to John." (B) "That our association now, as formerly, "consists of the three degrees of Disciple, Fellow, and Master. "The last, or Master, admitting of Elect Masters and Superior "Elect Masters." (C) "That among the Doctors, Masters of "this Order, cultivating the sciences of Mathematics, Astronomy, "and other studies, a mutual interchange of doctrine and light "was maintained which led to the practise of electing, out of "those who were already Elect Masters, one in particular who "as excelling the rest, should be venerated as Supreme Elect "Master or Patriarch." (E) "To us it is by no means clear "that this association of brethren, prior to the year 1440, was "known by any other name than that of Joanite brethren; but "at that time we are informed that the fraternity at Valence, in "Flanders, began to be called by the name of Freemasons, from "which period, in some parts of Hanover, hospitals began to be "built by the aid and pecuniary assistance of brethren for those "who laboured under the sacred fire called 'St. Anthony's Evil.'" Clause M contains a suspicious allusion to the Lodge at Venice being "ordained after the manner of the Scots." The document

bears date at Cologne-on-the-Rhine, June 24th, 1535, and is signed by the following:—Hermanus † (Archbishop of Cologne, President, the friend and patron of Cornelius Agrippa); Carlton, (Lord Carlton, the English Ambassador); Jo. Bruce; Fr. Von Upna; Cornelius Banning; De Coligny, (murdered at Paris, when admiral, August 24th, 1572—massacre of St. Bartholomew —"And good Coligni's hoary hair all drabbled with his blood." —*Ivry* by Macaulay); Virieux; Johani Schroder; Hofman, 1535; Jacobus Praepositus, (Bishop of Antwerp, and prior of the Augustans); A. Nobel; Ignatius de la Terre; Doria; Jacob Uttenhove; Falk Nacolous; Van Noot; Phillipus Melancthon, (the colleague of Martin Luther); Hugssen; Woomer Abel.

It will be seen that if the document is a forgery it is very cleverly concocted, and the signatures bear examination.

Some very fine Masonic allegory is to be found both in the writings of Shakespere and Spencer (D. 1598).[30] The "Faerie Queene" of the latter especially, in which "Una" may be interpreted to mean the one true Church, and "Duessa" the false Church. The "Red Cross Knight" may represent either the Militant Christian or the Secret Order of Templars. The same may be said of the Rosicrucian, Sir Walter Raleigh, (B. 1552, D. 1618):—

"Give me my *scallop shell* of quiet,
My *staff* of *faith* to lean upon,
My *scrip* of joy, immortal diet,
My *bottle* of salvation.
My *gown* of glory, (*Hope's* true guage)
And then I'll take my pilgrimage."

30.—A somewhat pretty Speculative allusion to Operative Masonry, will be found in the Draper, Fabian's "*Concordance of History*."—(He D. 1513.)

"And I like the Prentyse that hewyth the rough stone,
And bringeth it to square with hard strokes and many
That the Mayster after may it oeur gone
And prynte therein his figures and his story;
And so to worke after his propornary
That it may appear to all that shall it see
A thynge right parfyte and well in eche degre.
So have I now sette out this rude worke,
As rough as the stone not comen to the square,
That the lernede and the studyed clerk
May it oure polysshe and clene do it pare,
Flowrysshe it with eloquence, whereof it is bare,
And frame it in ordre that yt is out of joynt,
That it with old authors may gree in every poynt."
Brother Matthew Cooke.

In the work of Lorenzo Ventura, the Venetian "*De Lapide Philosophorum*," (p. 6 and 7) Basil, 1571, man is described to be a *Stone* which gradually from a state of roughness and coarseness becomes fine and polished.[31]

In 1600, Jordano Bruno was burnt at Venice, because, as he expresses it, he was "enamoured with one particular lady" (wisdom,) thus shewing the necessity of this mystical language. He was one of our Platonic thinkers of the Rosy Cross, and at his trial admitted his belief in the "Soul of the World" and the Masonic Trinity of "Strength, Wisdom and Love." During his residence in England he was intimate with Sydney, who accepted his dedication of the "Expulsion of the Triumphant Beast," an extraordinary satirical allegory on the then state of Theology, and holding up the ancient Eastern Creeds. He closes the book with a prayer that "Superstition, infidelity, and impiety may "depart from the altar; and that faith which is not foolish, "religion which is not vain, true and sincere piety, may sojourn "there."

We are now approaching a point when we arrive upon firm ground as to the speculative mysteries, for in spite of the research that has been bestowed upon the subject much is shadowy and obscure, and it could not be less so in a strictly secret institution. But there can be no doubt that the Operative Association of Freemasons and the Chivalric Order of Templars, both included searchers into Cabalism, Alchemy, and the recondite mysteries of nature and science. We have also arrived at the time when these were known as Rosicrucianism, which fraternity was the

31.—Rossetti.—Prester John sent the Ghibelline Emperor three stones, informing him that the first was worth his best city, the second his finest province, and the third his whole empire, for it rendered its possessor invisible.

It would seem that the Society of Freemasons was meeting in England at this date, as Sir Thomas Sackville, (b. 1536, d. 1608,) is said to have been Grand Master of a Grand Lodge at York, in 1561, when Queen Elizabeth intended to suppress them as she had done the Knights of St. John and the Temple, two years previously. In 1562 an act was passed to repeal the previous disadvantages under which Masons laboured.

inheritor of the Gnosis and mysterious wisdom of Egypt, but we are not to suppose that every writer upon these was a lawfully initiated brother.

Jacobus Typotus, in 1601, wrote a book entitled "*Symbola Divina et humana pontificum imperatorum regum*," and under the symbol of the Holy Cross is supposed to show his knowledge of the Order of Knights Rosæ Crucis.

The remarks we have made or may make, on the speculative use of building symbolism in all time, is intended to remove any difficulty that may be raised as to its present use in an associative point of view. We will now enter upon a concise description of the writings which gave the name of Rosicrucians to the representatives of the recondite wisdom of Persia and Egypt, searchers after the hidden mysteries of *Nature and Art*, and will proceed to show, in the words of Hurd,[32] that they were equally anti-papal with the older Gnostic associations;—

"They were to declare openly that the Pope was Anti-Christ, "and that a time would come when they should pull down his "triple crown. They rejected and condemned the doctrine of the "Pope and of Mahomet, calling the one and the other blasphemies "of the east and west. They called their Society the confraternity "of the Holy Ghost. They pretended to a right of naming their "successors and bequeathing to them all their privileges; to keep "the devil in a state of subjection; that their confraternity should "not be destroyed, because God always opposed an impenetrable "cloud to screen them from their enemies. They bragged of "having *invented a new language*, by which they could describe "the nature of every being."

Most of their symbols resemble those used in our Masonic Degrees, especially the Arch,[33] and Rosæ Crucis, and they trace

32.—*Treatise on Religions*, page 799.
33.—In the Romish Church, "Arch Fraternities" are such as have governing powers.

their doctrines through the same channel as modern Freemasons and assert the derivation of their mysteries through Enoch, the Patriarchs, and Moses to Solomon. They were distinguished by several names. Because they pretended to protract human life they were termed *immortals*, as they pretended to know all things they were called *illuminati*, and as they made no appearance for several years they were called *invisibles*. They used the Rose and the Cross conjointly as one of their symbols, and so also did Martin Luther.

That remarkable German writer, Jacob Behme, (B. 1575, D. 1624), the Seer of Gorlitz, is believed to have been a member of the fraternity, and he frequently uses such expressions as "the illuminated," and "those who are *ours* will know what I mean." In the following passage Babel signifies the Roman Catholic Church;—"For as concerning Enoch's divine time our speech is "taken from us, seeing *Babel* is not worthy of it and also shall "*not* see it, and likewise we must be silent concerning the dis- "covery of the times of the ancients whose *number* shall stand "open in the *Rose of the Lily*."[34] We will close this chapter with his views on the Philosopher's Stone, (entitled "Of the true Corner Stone,") upon which we have already said so much. "It "doth *most* of all concern us men in this world *to seek that which is lost*." He informs us that Abel, Isaac and Jacob "found it (the Precious Stone of the Philosophers), indeed,"[35] that the great and wonderful wisdom of Solomon was from the precious Stone which he had in his heart, that Moses worked all his miracles by this Stone, and with it Elijah shut up heaven, and that the

34.—Chap. 30, sec. 54, page 185, written 1623, published in London, 1654.

35.—This "Stone which Adam brought with him out of Paradise," appeared prominently in the ancient degree of R.A.M., under the name of the "Stone of Foundation." Inscribed with the sacred name, it passed from Adam to Seth and Enoch, which latter interred it in Mount Moriah. Noah disinterred it, and it was again interred and discovered by Abraham. Jacob erected his altar upon it at Bethel, Moses sat upon it at the battle of Rephidim. Eventually Solomon used it as the foundation stone of the Temple. This symbolical legend evidently represents divine truth, and is given by Dr. Oliver on the authority of R.A.M. and the Mishna.

prophets wrought all their miracles thereby. " And this Stone is " CHRIST, *the Sonne of the living God*, which discovereth itself in " all those that seek and find it. He who hath it, and knoweth " it, if he seek he may find all things whatsoever are in heaven " and earth. *It is the Stone which is rejected of the builders*, and " is the chief corner stone, upon *whatsoever it falleth it grindeth* " *it to powder*, and kindleth a fire therein. All *Universities* seek " it, but find it not by their seeking. Sometimes it is found by " one who seeketh it rightly. But others (that seek it in selfe " and for their own gain) despise it and cast it away, and so it " remaineth *hidden* still.[36]

36.—*The Threefold life of Man.*—written 1620. *Vide* note, page 53, on the centre.

CHAPTER III.

Modern Rosicrucianism.

WE shall see from the following account of the Society of Christian Rosy Cross, that it claims to date from about the year 1400, but we do not read of the association *under that name* prior to 1600, and the impossibility of the narrative points out to us that the name of the founder is mythical, and that its allegory is derived from the symbols of the order itself, which is no doubt of antiquity. We have indeed nothing beyond the Rosicrucian writings to prove that an *order*, with proper organizations, existed under the name of *Rosicrucians*, but it is claimed that the so-called Rosy Cross brethren passed through a number of degrees—seven or nine—to perfection. Some writers have suggested that the Masonic fraternity found the secret language of the Alchemists a convenient mode of circulating doctrines of which they had taken an oath not to speak directly. There can however be very little doubt that *several* of these schools and rites were in existance, and that the members communicated their knowledge and ceremonies to one another. In the old custom of operative Freemasonry there were no charters, and the privilege of conferring the orders rested in the fact of a certain number of holders meeting together for that purpose. Thus the three ancient degrees may have acquired the ceremonials and decorations of other rites, and by the admission of sufficient number of these, equal right to admit others to the same privilege.

Dr. Plot recites the legendary discovery of the tomb of one of the brotherhood of Rosy Cross, in Staffordshire, whom the country



people afterwards called "Rosicrucius." A country-man, he says, was digging a trench in a field when he came upon an immense iron ring embedded in a huge stone; raising this he beheld a deep vault; descending several hundred steps with fear and trepidation he beheld an aged man, with an iron baton, seated before an ever-burning lamp, where he had reposed for ages—typical of that sacred fire which Porphyry indicates that the ancients kept ever burning in the temples of their gods as like them. On approaching the aged man the earth trembled under the feet of the intruder, and rising with anger the figure shattered the lamp in fragments with its iron baton. [1] It will be seen that this is but another version of the symbolical legend of the order.

About the year 1610, there appeared in Germany a work entitled "*The Universal Reformation of the whole wide World.*" The seven sages of Greece debate on the best means of effecting a general reformation, and the proposal of Seneca prevails that out of all ranks of men a society be formed of wise philanthropists, who shall labour everywhere in unison for the general welfare of mankind, and pursue it in secret though without much hope of success, on account of the desperate state of "the age" who appears and describes his bad health.

A second work entitled "*Report of the Fraternity of the Meritorious Order of the Rosy Cross,*" informs us that Christian Rosy Cross was born in Germany, in 1378, and died in 1484; that journeying whilst a boy, with a Brother P.A.L. to Jerusalem,

1.—*The Rosicrucians*, by Hargrave Jennings. A similar legend was formerly given in the Masonic degree of Knight Rosæ Crucis, in which the revival was dramatically represented during a recital of the history of the degree. There is an old Rabbinical tradition that Abraham discovered the sepulchre of Adam and Eve in a cave of the Jebusites. They were lying on couches with lamps burning before them, which shed a rich perfume over the cave. The Abbé Barruel however asserted that the modern degree of a Knight Rosæ Crucis was the Easter ceremonial of the Templars, symbolical of the resurrection; and corresponding, as it does undoubtedly, with the Master's degree in Craft Masonry, which he considers the lower or handicraft Order of the Templars; whilst the K.H. ceremony is the lamentation for the G.M., the Rosæ Crucis is thus the revival of Manes, Jesus, Adonis, Bacchus, Osiris, and the Sun.

the latter died at Cyprus, and Christian Rosy Cross was initiated into certain secrets at Damascus by the Arabians, Chaldeans and Gymnosophists. He there translated the Arabian Book, M, into Latin, and returning to Germany he remained there three years and then shipped to Egypt and Fez, and coming back founded an Order, first of four, and then of eight members, who were to exercise medicine charitably and without reward, and attend the yearly congregation to elect his successor, and to dress after the fashion of the country. Every member was to appoint some duly qualified person to succeed him. The *Rosy Cross* was to be the seal and watchword, and the association to be kept unrevealed for 120 years. New members were elected from time to time, and at the end of 120 years, or in A.D. 1604, a door was discovered in the house built by their founder, and named the *Temple of the Holy Ghost*, inscribed as follows:—"One hundred and twenty years hence I shall open." On opening this door a sepulchral vault was discovered in the form of a heptagon, illuminated by an artificial sun. In the centre was a brazen plate upon a circular altar, with the inscription:—"*This grave, an abstract of the whole "world, I made for myself while yet alive. The empty yoke of the "law is made void. The liberty of the gospel, the unsullied glory of "God.*" Each side of the vault had a door with the secret books, bells, lamps, and mechanical and musical instruments of the Order. Under the altar was the body of the founder free from decay, holding a vellum book called "T"; the most precious deposit of the society. The work closes with the remark that:—"Our house, though one hundred thousand men shall have looked "upon it, is destined to remain untouched, imperturbable, out of "sight, unrevealed, to the whole godless world for ever."

A third work was styled the "*Confession of the Fraternity of the Rosy Cross*," and it informs us that they had different degrees, that not only princes and men of rank and learning, but very inconsiderable persons were admitted members; that they had a

peculiar language, and that though they were possessed of more gold and silver than the whole country would yield, yet true philosophy was their search.

Amongst various other works, some vituperative, there appeared in 1613 and 1614, "*A Letter to the Reverend Rosicrucian Society.*" and "*A declaration, in verse, of the Rosicrucian Fraternity, by a Brotherly Fellow of that Society.*" After this, in 1617, followed a work by Michael Maier, addressed "*To all lovers of true Chemistry* "*throughout Germany, especially to that Order which has hitherto* "*lain concealed, but is now made known by the report of the* "*fraternity, and their admirable and probable confession.*" "*Themis Aurea*" was early translated into English, and is entitled "The Laws of the Fraternity of the Rosie Cross, written in Latin and now in English. Whereunto is annexed an Epistle to the Fraternity, in Latine, from some here in England."—Maier says: "He that doubts the existance of the Rosicrucian Society should "recollect that the Greeks, Egyptians, Arabians, &c., had such "secret societies; where then is the absurdity of their existing at "the present day? Their chief maxims of self-discipline are 'to "'honour and fear God above all things to do all the good they "'can to their fellow-men,' What is contained in the '*Fama*,' "and 'Confessio' is true. It is a very childish objection that "the brotherhood have promised so much and performed so little. "The Masters of the Order hold out the *Rose* as a remote prize, "but they impose the *Cross* upon those who are entering. [2] Like "the Pythagoreans and Egyptians, the Rosicrucians exact vows "of secrecy and silence. Ignorant men have treated the whole "as a fiction; but this has arisen *from the five years' probation* "to which they subject even well qualified novices, before *they*

2.—Ragon suggests that the *Rose*, or the remote prize, was the Templar secret of the Kadosh. In this view the Rosicrucian works are but a symbolical description of the degrees now known as Freemasonry. Thus the undecayed body of Christian Rosy Cross, with the vellum book "T," the most sacred deposit of the order, indicates the same thing.

" *are admitted to the higher mysteries*, and within this time they " are to learn now to govern their own tongues."

It is generally believed that the earlier Rosicrucian works were written by J. V. Andreas, and that he it was who published in 1617, another work entitled "*The Hermetical Romance of the Chemical Wedding; written in High Dutch, by Christian Rosencreutz.*" [3] The hints we have given on the Alchemical jargon may assist the reader to a comprehension of the object of this "wild" work. Following it was one entitled "Menippus," upon a general reformation.

First Day of the Chemical Wedding.

The author commences his romance with an angelic creation which appeared to him, *on Easter eve*, in a dress of sky-blue spangled with stars, and left him a letter sealed with a curious cross, with the motto *In hoc signo vinces*. On opening he found the following verses in golden letters, upon an azure field:—

"This day, this day, this, this,
The Royal Wedding is,
And thou thereto by birth inclined
And unto joy of God designed.
Then mayst thou to the mountain tend,
[4] Whereon three stately Temples stand,
And there see all from end to end.
Keep watch and ward,
Thyself regard,
Unless with diligence thou bathe,
The wedding can't thee harmless save,
He'll damage have that here delays,
Let him beware too light that weighs."

He then relates that seven years previously he had a vision of this wedding, and had exercised brotherly-love and desired the rearing of stately palaces. Next follows the vision of a dungeon, in which a *hoary-headed ancient man* directs a cord to be let down

3.—An English translation by E. Foxcroft, was printed in 1690, by A. Sowle, Shoreditch.

4.—The engraving is a crescent upon a point within a circle over a cross, supported by a stand of three branches; it seems to be an emblem of the King and Queen (male and female principle) supported by the three temples alluded to in the verses; but it is also the Hindoo symbol of the planet Mercury, and the Astrological symbol of the sun: in Alchemical symbolism it signifies the Soul; whilst the triangle upon the cross is Body; and a square upon the cross—Spirit.

seven times; four are drawn up at the first time, and others follow, the relator at the sixth, and receives *a wound on the forehead.* The few drawn up are amongst many left behind; they were freed from their fetters, and received a piece of gold stamped with the rising sun and the letters D.L.S.,[5] and they departed with the instruction, "*That we to the glory of God should benefit our neighbours, and reserve in silence what we had been entrusted with.*" He now sets off to the mysterious hidden-wedding in a *white* linen tunic, *a blood-red ribbon* crosswise over the shoulder, and four *red roses* in his hat. For food he took *bread*, salt, and a bottle of water.

SECOND DAY.

He arrives at three ways, marked by three trees; uncertain which to take, he rests and partakes of his *bread*, upon which a *snow white* dove joins him, but is pounced upon by a *black raven*,[6] which chasing he was led into one of the roads, and left his bag and bread at the tree. He now comes in sight of an exceeding *royal and beautiful portal*, whereon was carved a multitude of most *noble* figures and devices, "every one of which (as I after-" wards learned) had its peculiar signification. Above was fixed " a pretty large tablet, with these words, '*Procul hinc, procul este* " '*profane*,' and other things more that I was earnestly forbidden " to relate." Straight steps forth one in a sky blue habit, to whom he imparts the information that he was a brother of the Red-rosie Cross, who addresses him "My brother, have you nothing about you wherewith to purchase a token?" He gives his bottle of water and receives a token marked S.C.,[7] and a diploma for the second porter; this gate was also adorned with images and mystic significations. Here was a grim lion chained and the porter lay upon a marble stone. With his *salt* a token was purchased marked S.M.[8] He ran for the gate along with a torch-bearing virgin in sky-blue, and barely obtaining admission before the close of the gates (with the loss of his coat), beheld *two pillars*, on one of them stood a pleasant figure inscribed *Congratulor;* the other with a sad-veiled countenance *condoles.* He now received the *true* guest token S.P.N.[9] Two pages conduct to a room and leave him in darkness, when a barber enters and, after divesting his crown of hair, the two Pages re-enter and conduct the relator into a spacious hall, where are Emperors, Kings, Priests, and Lords, noble and ignoble, rich and poor, with

5.—Marginal—Deus Lux Solis vel Deo Laus Semp.
6—The dove and the raven represent the Zoroastrian principles of good and evil.
7.—Marginal—Sanctitate Constanti sponsus.
8.—Marginal—Studio Merentis sol humor Sponso Mittandus, Sal Mineralis, Sal Menstrualis.
9.—Marginal—Salus Per Naturam Sponsi Presentandus Nuptiæ.

some of whom he finds himself to be well acquainted. A banquet follows, where are many fools amongst sensible and virtuous people. The virgin now appears, dressed in white and *cautioning hence the rude and profane;* all are conducted by tapers, invisibly carried, to their chambers, except nine who were bound with cords and left in darkness; when the relator has a vision teaching humility.

THIRD DAY.

This morning the virgin is dressed in *red velvet*, with a *white scarf*, and congratulates the nine captives upon being sensible of their wretched condition; she releases them and couples them to be weighed. The scales are of gold, with seven weights—one great, four little, and two great ones. Three Emperors are rejected, but one is accepted and clothed in *red velvet*, and has a branch of laurel—a few others in like manner. The nine captives follow, the relator being the *eighth*, and bringing down the scales he is permitted to release the first Emperor. The virgin now observes the *Roses* in his hand, which he presents to her. The *Seven* Captains form a Council, at which it is resolved that those who failed to draw the scales shall be driven forth, and a dinner is given at which they have the lowest seats. The virgin and the elect had the Order, with golden fleece and lion, but the name of the Order was not yet to be revealed. An apology was then required from the rejected for their presumption in presenting themselves into the Castle on the *qualification of false and fictitious books and statements*. These punished and dismissed there appears in the garden a *snow-white* Unicorn, with a golden collar, bearing certain letters. The lion on the fountain now breaks the sword in its paw, and a *white dove* brought an olive branch which the lion devoured. The guests wash their hands and heads in the fountain, and mention is made of a sepulchre and a library, also an ordinary terrestrial globe. After various matters the relator is conducted to his chamber by a Page learned in the arts, and he dreams of a door difficult to open.

FOURTH DAY.

In place of the sword the lion has a tablet inscribed, "*Hermes* "*princeps post tol illata generi humano damna dei concilio artisque* "*adminiculo vult turbet qui andet. Bibite fratris vivite.*" A fresh golden fleece is given, to which is now suspended a plate of the Sun and Moon in apposition, and the guests are led up 365 steps until they *come to an arch*, where are 60 virgins holding branches. The elect now approach the throne of the King and Queen whom they behold. Near an altar are many symbols, and a skull with

a small white serpent. It is mentioned that the relator is old, and conversation turns upon the arts and other secret matters, and they adjourn to the house of the Sun. A lion gains the victory over a griffin. There is a play of a Moor who ill treats a lady, and a child saved in a box; by way of interlude there are four beasts of Daniel, (which "had its certain signification.") 2, An image of Nebuchadnezzar. 3, A band of fools. 4, An artificial elephant with musicians. A draught of SILENCE is administered. The six royal persons now take off their white garments, put on black, and six coffins are brought in, when they are beheaded along with the black executioner, and the blood collected in golden cups.[10] The relator retiring to rest sees the six coffins carried away in ships.

FIFTH DAY.

The Page leads him down certain steps and shews him a great iron door, and an inscription in copper letters. After which he is led into a vault lighted with carbuncles, called the King's Treasury,[11] in the middle of which is a triangular sepulchre, in the centre a copper kettle, with an *Angel*, with an unknown tree in the midst: the fruit, falling into the kettle, turns to water, and fills *three* smaller kettles. This altar was supported by an *Eagle*, an *Ox*, and a *Lion*. They now descend through a copper door, where was a little chest with an ever-burning light, at which he kindles a torch, saying:—"*So long as the Royal persons are still at rest I have nothing to fear.*" And the relator beholds Lady Venus naked in a bed. After this was beheld in the garden a glorious crown standing upon *seven* pillars with *six* sepulchres, by each a stone, a banner with a Phœnix, and in the centre the box. We are now introduced to a chemical laboratory.

SIXTH DAY.

The lottery chance of ladder, ropes, and wings are given to ascend to a round hole in the tower, which is closed. Eight

10.—See the works of John Rudolph Glauber, on Alchemy or Chemistry, MDCLXXXIX, London, in which the process is concealed under the same symbolical language.

11.—Bro. Matthew Cooke, quotes the following in his "History and Articles of Masonry," from a Syriac writing of the 9th century called "The Testament of Adam," now in the Vatican Library at Rome:—"And I, Seth, I have written this testament; and after the death of my father Adam, we shall bury him, I, and my brother on the East of Paradise in face of the City of Enoch, the first which was built upon Earth, and the Angels and the virtues of heaven shall attend his funeral, because he was created in the image of God. And the Sun and the Moon shall be darkened, and there shall be darkness for seven days, and we sealed his testament, and placed it in the *Cavern of Treasures*, where it has remained until this day, with the treasures which Adam took with him from Paradise—gold, myrrh, and frankincense."

Conclaves are held. At the third Conclave a globe appears which being opened with a diamond, it discloses a snow-white egg, which, giving forth a bird, it is fed with the blood of the beheaded; at the third feeding it becomes of wonderful plumage. In the fourth Conclave appears a great square kettle, where the egg matures: and in the fifth Conclave a bath was prepared for the bird, which deprives it of its beautiful plumage. A blue stone arises from the bath with which all but the white head is painted. At the sixth Conclave we find the symbols of the fourth day, and the bird, on eating the small serpent, is beheaded. The idle Chemists are told that they will be refused admission to the seventh Chamber with their companions. These being set to work they produce two little male and female images, which grow in size and beauty by the blood of the bird, but as yet are soulless. Six virgins enter, who give life; two curious garments are already prepared, and the young King and Queen go on board ship.

SEVENTH DAY.

In the morning Christian Rosencreutz returns to the uppermost vault of the tower. They have yellow habits and golden fleeces, and the virgin declares them Knights of the *Golden Stone*, and the old man now presents them with a gold medal—on one side "Ar. nat. mi.,"[12] on the other "Temp. na. f."[13] They go forth in twelve ships, bearing the twelve signs of the zodiac. After landing, the King and Queen *presented their hands*, and the old Lord and Christian Rosencreutz rode with the King, with a white ensign bearing a *red cross*. Arriving at the gates we find mention of the old tokens—salt and water, as at first: and it transpires that the porter was condemned to that drudgery from beholding Venus in her bed. The King now admits them Knights of the *Golden Stone*, reads over five short moral articles, and as each had to write his name, we find:

"Summa Scientia Nihil Scire." Fr. Christianus Rosencreuts,
Eques Aurei Lapidis,
Anno. 1459."

At the supposed revival of Rosicrucianism at Paris, in March, 1623, the Order was said to number thirty-six members; six in Paris, six in Italy, six in Spain, twelve in Germany, four in Sweden, and two in Switzerland. An old writer informs us that the following was posted in the streets of Paris:—"We, "deputies of the Rose Cross Brothers, sojourn, visible and

12.—Marginal—Ars natura ministra.
13.—Marginal—Temporis natura filia.

"invisible, in this town, by the Grace of the Most High, towards "whom the hearts of the wise turn, we teach without any "exterior means the spoken languages of the countries we "inhabit, and we draw men like ourselves from terrors and from "death. If any one desires to see us from curiosity only he will "never communicate with us; but if his will carries him really "and in fact to inscribe himself on the registers of our con- "fraternity, we can penetrate thoughts to such a degree that we "do not give the place of our abode, since the thought joined to "the real will of the reader, is sufficient to make us known to "him and him to us."

The English leader of the fraternity was an Oxford man, named Robert Fludd, a Physician of the Paracelsian School. He published, at Leyden, in 1616, "*Apologia Compendiaria Fraternitatis de Rosea Cruce;*" at Oppenheim, in 1617, he published "*Tractatus theologies philosophicus de Vite, Morte, et Resurectione fratribus Rosae Crucis dictatus.*" The author was intimate in England with Michael Maier, and wrote his "*Medicina Catholica,*" in 1629. In 1633 he speaks of the formerly so-called Rosicrucian brothers, whom we now call *Sapientes, Sophoi, or Wise Men;* but though he never uses the name of Freemasonry there is much of the Societies' language in his works, and we see that a new name was sought for the brotherhood after 1633. He wrote a work on Cabalism, or the "Mosaicall Philosophy."

In 1648 a Latin work was published at Venice, in which an Order resembling Freemasonry is described under the allegory of a newly discovered nation. This work gives a table of degrees with Gnostic and Manichean emanations touching on the Sephiroth.[14] De Quincey states, *but gives no proof,* that about this time many of the forms of the Operative Freemasons were engrafted upon the degrees of the Rosicrucians, owing to both associations meeting at Mason's Hall, London. We will allude

14.—Bro. Matthew Cooke is engaged in translating this book.

later to Elias Ashmole, both as a Rosicrucian and Freemason: De Quincey says that the following were associated with him,—Thomas Wharton, M.D.; Oughtred, the mathematician; Lilly, the astrologer; Dr. Hewett; and Revd. John Pearson, M.A.

Another celebrated Rosicrucian Brother was Thomas Vaughan (B. 1612), and educated at Oxford. He disguised himself under the name of *Eugenius Philalethes*, and led a wandering life, often falling into great dangers from the mere suspicion that he possessed supernatural secrets.[15] He is described by Robert Boyle, as a man of remarkable piety and of unstained morals. He is the author of several valuable works upon the secret sciences and among others—"*Introitus apertus ad occlusum Regis Palatium;*" "*Aula Lucis*," or the House of Light, 1651-2; "*Lumen de Lumine*," 1651; "*Magia Adamica;*" "*Anima Magica Abscondita*," 1650; also, "The Fame and Confession of the Fraternity of the R.C., commonly of the Rosie Cross," London, 1650; "The Second Wash, or the Moor scourged once more," 1651.

In the "Secrets Revealed, or an open-way to the Shut Palace of the King," the author says:—"I disdain, I loathe, I detest, this "idolising of gold and silver, by the price whereof the pomp and "vanities of the world are celebrated.....We travel through "many nations, just like vagabonds, and dare not take upon "ourselves the care of a family, neither do we possess any fixed "habitation.....Many do believe (that are strangers to the art), "that if they should enjoy it, they would do such and such "things; so also we did formerly believe, but being grown more

15.—A writer remarks, of Vaughan, in 1749, that "he is believed by those of his fraternity to be living even now, a person of great credit at Nuremberg in Germany, affirms that he conversed with him about a year or two ago; nay, it is further asserted, that this very individual is the President of the illuminated in Europe, and that he sits as such in all their annual meetings"—(*The Rosicrucians*, by Hargrave Jennings). This statement seems to have reference to the well-known existence of the Rosicrucian fraternity in Germany at this date, to which we will refer later and the remark is of interest as the association has recently been started in England, and its nine degrees are spreading. The London College has a branch at Bristol, presided over by Fr. Capt. F. G. Irwin, and another in Lancashire—of which Lord Skelmersdale is a member—presided over by Fr. C. F. Matier.

"wary, by the hazard we have run, we have chosen a more "secret method.....My heart murmureth things unheard of; "my spirit beats in my breast for the good of all Israel.....*Our* "*gold* is not to be bought for money though you should offer a "crown or a kingdom for it, *for it is the gift of God.*" Chapter iii., "*Of the Regimen of Sol.*" "But thou must not believe that any "such thing can be an exact parallel of our Elixir, for it is a "*marvellous creature*, not having its compare in the whole "universe, nor any thing exactly like it.....This is the last and "noblest conjunction in which all the mysteries of *Microcosm* "have their consummation. This is by the wise called the "Tetraptive Conjunction, wherein the quadrangle is reduced to "a circle in which there is neither beginning nor end. He who "hath arrived here may sit down and banquet with the sun and "moon.....*And this work is done without any laying on of hands*, "and very quickly when the matters are prepared for it. *This* "*work is therefore called the Divine work.*" In his Commentary upon the *Fifth Gate* of Ripley, the author carries the *white* stone from green to azure, then to a *pale wan* colour, and from that to *citrine*, which shall endure for the space of 46 days, and it is even clear that the stone is the reader. These symbolical works it will be seen cast off much of their darkness after the reformation. "This is our true light, our earth glorified; rejoice now, for our "king hath passed from death to life, and possesseth the keys of "both death and hell, and over him nothing now hath power."

In the *Lumen de Lumine*, or New Magical Light, there is great resemblance in language to the present ceremonials of the Rosicrucian Society of nine degrees, he observes: — "There is a mountain situated in the midst of the earth, or "centre of the world, which is both small and great. To this "mountain you shall go in a certain night, when it comes most "long and most dark, and see that you prepare yourself by prayer.... "follow only your guide who will offer himself to you. This

"guide will bring you to the mountain at midnight when all things "are silent and dark..... arm yourself with a resolute, heroic "courage.....you need no sword, nor any other bodily weapons; "call upon God sincerely and heartily.....Be resolute, and take "heed that you return not, for your guide, who brought you "hither will not suffer any evil to befall you.....As for the trea- "sure it is not yet discovered, but it is very near." Various elemental trials are described, and then—"after all these things, "and near the day break there shall be a great calm, and you "shall see the day star arise, the dawning will appear and you "shall perceive a great treasure.....The principal thing in it "and the most perfect, is a certain exalted *tincture*, with which "the world, *if it served God, and were worthy of such gifts, might* "*be tinged and turned into most pure gold.*"

Elsewhere, he says—that "Our *Stone* is the representative of "the great world," and that "this art is very cabalistical..... "where we speak most plainly, there be most circumspect; for we "do not go about to betray the secrets of nature, especially then "in those places which seem to give receipts as plain as you "would desire, suspect a metaphor, or else be sure that something "or other is suppressed, which thou wilt hardly without inspir- "ation ever find of thyself, and which in trial will make all thy "confidant knowledge vanish; yet to a son of art, we have written "that which never heretofore was, by any, so clearly revealed."

In his *Anthrosoposophia Theomagica, or Anima Magica Abscon- dita*, we find the following:—"In regard of the *Ashes of Vegetables*, "although their *weaker exterior elements* expire by violence of the "*fire*, yet their earth cannot be destroyed but is *vitrified*. The "*Fusion* and *Transparency* of this substance is occasioned by the "*Radicall moysture* or *Seminal water* of the compound. This water "resists the fury of the fire and cannot possibly be vanquished, "'*In hac aquâ*' (saith the learned Saverine), '*Rosa latet in* "'*Hieme*.' These two principles are never separated, for *nature*

"proceeds not so *far* in her dissolutions. When death has done "her worst, there is a *Vnion* between *these two*, and out of them "shall God *raise* us at the last day, and restore us to a *spiritual* "*constitution*. I do not conceive there shall be a resurrection of "every *species*, but rather their *terrestrial* parts, together with the "element of water *(for 'there shall be no more sea,'* Revelations), "shall be united in one mixture with the earth, and fixed to a "pure *diaphanous substance*. This is St. John's crystall gold, a "fundamental of the new Jerusalem, so called, not in respect of "colour but constitution. Their *spirits*, I suppose, shall be "reduced to their first *limbus*—a sphere of pure ethereall *fire*, "like rich eternal tapestry spread under the throne of God."

In the "Fame and Confession," we find the language and principles of the Rosicrucians traced in the answers of Jarchas the Brachman, to Apollonius of Tyana, and he says:—"Nor is "this at all improbable, for the eastern countries have always "been famous for magical and secret societies."

J. A. Comenius, says in—"The Rosicrucian's Divine Light" (1661), "That the only true, genuine, and plain way of "philosophie, is to fetch all things from sense, reason, and "scripture."

The following is politically interesting, for "Heydon, it seemed, expected to suffer for loyalty to his Sacred Majesty the King, for John Hewitt, (Doctor of Divinity, and others who were spitefully thrust into jail with him, were cruelly murdured by the tyrant Oliver Cromwell, because they loved our Sovereign Lord the King,) by his estates, procured his ransom. The work is dedicated to James, Duke of York, and is entitled—"The Rosie "Crucian Infalliable Axiomata, or Generall Rules to know all "things past, present, and to come" (1660), and is mainly, an elaborate treatise of 126 pages on the wonderful secrets of numbers."[16]

16.—Bro. Wm. Jas. Hughan.

At this time a work was issued from the University of Oxford, in which we find the following passage:—"We, of the secret "knowledge, do wrap ourselves in mystery to avoid the objura- "tion and importunity of those, who conceive that we cannot be "philosophers unless we put our knowledge to some worldly use. "There is scarcely one who thinks about us, who does not believe "that our society has no existance, because, as he truly declares, "he never met one of us, and he concludes that there is no such "brotherhood, because in his vanity we seek not him to be our "fellow. We do not come, as he assuredly expects, to that con- "spicuous stage upon which, like himself, as he desires the gaze "of the vulgar, every fool may enter; winning wonder, if the "man's appetite be that empty way, and when he has obtained "it, crying out—"Lo this is also vanity."

A work on the Cabala appeared in 1653, by Dr. Henry More, entitled—"A conjectural Essay of interpreting the mind of *Moses* "according to a threefold Cabbala"; and even the poet Milton was deeply learned in this mystical Jewish lore.

In 1654, Nathaniel Culverwell, M.A.. published a work at London, entitled—"The *White Stone*, or learned and choice "treatise of assurance, very useful for all, but especially weak "believers."

In 1655 a work was printed at Oxford, bearing the name of Dr. Edmund Dickenson (but elsewhere attributed to a Puritan named Henry Jacobs), entitled "*Delphi Phœnicizantes*." The author, in a learned manner, shews the history of the Delphian Oracle and its relation with the Sun-God, the Poeanian games and the connection of these with the Book of Joshua, whom the author identifies with the Egyptian Hercules. He further shews the identity of Greek and Hebrew names of the Deity and other terms. All we know of this work is from a Latin copy in possession of our learned and Rev. Bro. J. N. Porter, 33°.

Our French brethern state that one of the Templar-Kadosh degrees was invented about this time by Oliver Cromwell; and it is believed that the Protector, desiring to be known as the founder of Christ's kingdom upon earth, constituted himself the head of one of the sects which was acting throughout all Europe in the veiled language.

Joannes Gherardo, *Meditat Sac.*, London, 1672, says—"As in "thee Christ is born and lives, so in thee he ought to rise again. "Death must always precede resurrection, hence we must *fall* "before we can *rise* again, and so it is with this spiritual resur- "rection. Christ cannot rise in thee unless Adam have first died. "The inward man will not appear until the outward man be "buried; the new spirit will not come forth except the old flesh "be first cast aside; Christ did not ascend into heaven and put "on all his glory until after his resurrection from the dead, "neither can you enter into the glory of heaven until Christ be "risen in you."

Van Suchten, writing of "Antimony," in 1670, has the following:—"The Alchemists, I understand not here those sots who "promise riches to others yet are themselves beggars, have called "this mystery the *Philosopher's Stone*, the *Blessed Holy Stone*, "for this reason, that God hath placed it in an earthy, stony, "contemptible matter. The Arabians have called it Alchemy, "because Alchemy is an instrument which *divideth the good from* "*the bad*, and what is not mature it matureth.....Alchemy is a "pure and uncorrupted virgin, she casts off the animal man, and "will have an intellectual one, of whom at present I see but few."

Webster's Metallographia (1671), is a treatise of actual metals, but he has concluded every chapter hermetically.

In the Dialogue of *Arislaus*, published in the *Alchemist's Enchiridion* (1672), we find this passage:—"Now in this dis- "course will I manifest to thee the natural condition of the Stone

" of the Philosophers, apparelled with a triple garment, even this " stone of riches and charity, the stone of relief from languish- " ment, in which is contained every secret; being a divine " mystery and gift of God, than which there is nothing in this " world more sublime. Therefore, diligently observe what I say, " viz:—that it is apparelled with a *triple garment*, that is to say, " with a Body, Soul, and Spirit."

An honorary physician of H.M. King Charles II. of England, a native of the Island of Scio (B. 1636, D. 1689), Prince Constantine Rhodocanakis, wrote, with several other works, two on Alchemy, entitled—"Alexiacus, Spirit of Salt of the World " which vulgarly prepared is called the spirit of salt, or the tran- " scendant virtue of the true spirit of salt, long looked for, and " now philosophically prepared, &c., by Constantine Rhodo- " canaces, Grecian of the Isle of Chios, &c.; by His Majesty's " special direction and allowance," London, 1662, 1664 & 1670, " in 4to. A Discourse, in the praise of Antimonie and the " virtue thereof; written and published at the request of a person " of quality, by Constantine Rhodocanaces," London, 1664.[17]

Dr. Edmund Dickenson, Physician to the same king (Charles II.) was a professed seeker after the Hermetic knowledge, and produced at Oxford in 1686, a work entitled—"*De Quinta Essentia Philosophorum*," in correspondence with a French Adept; the latter explains the reasons why the Brothers of the Rosy Cross concealed themselves. As to the universal medicine or *Elixir Vitæ*, he positively asserts that it is in the hands of the illuminated, but that by the time they have discovered it they have ceased to desire its uses, being far above them. He adds, that the adepts are obliged to conceal themselves for the sake of safety. They live simply as mere spectators in the world, and they desire to make no disciples, converts, or confidants. They obey all codes,

17.—*Vide*—"The Imperial Constantinian Order of St. George," and "Reply to a Criticism in the Saturday Review," by His Imperial Highness the Prince Rhodocanakis, London, 1870, 4to.

are excellent citizens, and only preserve silence in regard to their own private belief, giving the world the benefit of their acquirements up to a certain point.

The quotations we have given from both English and Foreign writers, between the years A.D. 1000, and 1700, clearly indicate a symbolical language, dealing often both with operative art and Theosophy; the latter of which becomes less intricate as the dangerous necessity for the style disappears with the opening liberality of the times. There is a Rosicrucian document given below, which bears considerable analogy to the "Charter of Cologne."[18]

"The brethren of the R.C. do neither dream of, hope for "or endeavour to make any reformation in the world by religion "the conversion of the Jews, or the policies of enthusiasts, which "seemingly would be established by scripture, but that they both "acknowledge themselves lovers of truth and virtue. As that "which in the day time most runs in men's thoughts doth in the "night disturb and work upon their fancies, so every man is "careful to let no opportunity slip of endeavouring to accomplish "his intention. They who set their minds upon riches are very "laborious and painful to advance their estates; they who bend "their thoughts to change commonwealths, to alter religion, and "to innovate the arts, very often make use of the most despicable "instruments to do their business. From this spring head hath "issued many murmuring streams, such causes have produced "many tumults and confusions in commonwealths, where men "have been acted upon by vain thoughts and foolish dreams, as "it evidently appears both in the Anabaptists and Enthusiasts. "Are there not many even in this our age, who being ambitious

18.—*The Freemason's Magazine* supposes that this document was formerly in the possession of the celebrated Dr. Dee. However this may be, Dr. John Dee (b. 1527, d. 1608) was Warden of the Old Church, Manchester, and was a man of varied and deep learning, whether in Mathematics, Mechanics, Copernicusian or Pythagorean Astronomy, Astrology, Alchemy, and Languages. Unfortunately, his fame was sullied by his connection with a quack of the name of Kelly.

"to be ringleaders in new ways, instead of a reformation have "disturbed all order and laws? They, forsooth, would have "religion and learning to suit with their fantastical opinions. "As soon as these had heard of this honourable society they "assured themselves that their desires would have a happy issue, "for knowing that these brethren were able in learning and "riches, they doubted not that they would employ both these "talents to cause an universal reformation in the world. They "therefore immediately promised to themselves one religion, "unity and concord; but in all these things they were belied "and abused, for they did never assert any such things, neither "is there any grounds of them in their writings. Out of their "books something may be gathered concerning the reformation "of the arts which was endeavoured by the first author about "217 years agone, about Anno Christi 1400,[19] and at that time "they had need of a reformation, witness the labour and study "of eminent men who have spent their time to promote learning "as Rudolphus Agricola, Erasmus Roteradamus, D. Leutheros, "Phillipus Melancthonus, Theop. Paracelsus, Joan Regiamon- "tanus, Copernicus, with many others, and there is no doubt "but the arts may be more increased, their lustre more polished, "and many new secrets discovered; but herein religion is not "concerned. However, the brethren, (as all good men ought,) "count it their duty to pray for and expect such a reformation; "but this as God thinks fit. Who can, although he had the "power of miracles, convert the obstinate Jews, when the "Scripture more confounds them, and becomes a stumbling "block? Observe how their own writings disagree, how one "thwarts another; and yet they consider not that wherein is "concord. As for your enthusiasts, the revelations of which "they so much boast is sometimes to sin, but that cannot be from "God; do they not dream interpretations on Scripture, and when

19.—This seems to fix the date of this document, 1617.

"either the devil doth delude them, or they are distracted, they "count their condition happy; they acknowledge no superiority "though commanded and allowed in the Scripture. But *our "brethren have always* had one amongst them as *Chief and Governor*, "to whom they are obedient, they pity such persons whom they "find cheated and often possessed; lastly, as it is impossible to "separate heat from fire, so it is impossible to separate virtue "from this society. They bestow their time in duty to God, in "diligent search of the Scriptures, in healing gratis, in ex-"perimenting the hidden secrets of nature and art; they have "the true astronomy, the true physics, the true mathematics, "medicine and chemistry, by which they are able to produce rare "and wonderful effects. They are very laborious, frugal, "temperate, secret and true."

The English Rosicrucians taught that two original principles proceeded in the beginning from the Divine Father—light and darkness—or form or idea, and matter or plasticity. Matter downwards becomes five-fold as it works in its forms according to the various operations of the first informing light; it extends four square according to the points of the celestial compass, with the divine creative effluence in the centre. The worlds, spiritual and temporal, being rendered subject to the operation of the original type or idea, became in their imitation of this invisible ideal, first intelligible and then endowed with reciprocal meaning outwards from themselves. This produced the being (or thought) to whom, or to which creation was disclosed. This is properly the "Son," or Second ineffable person of the Divine Trinity. Thus, that which we understand as a "human mind" became a possibility. This Second great only intelligible world, the Rosicrucians called "*Macrocosmos*." They distribute it into three regions or spheres, which as they lie near to, or dilate the farthest from the earliest opening divine "Brightness," they denominate the Empyræum, the Ætheræum, and the elementary

region, each filled and determinate with less and less of the first celestial fire. These regions contain innumerable invisible nations, or angels, of a nature appropriate to each. Through these immortal regions, Light diffusing in the emanations of the Cabalistical Sephiroth becomes the blackness, sediment or ashes, which is the second fiery real world. This power or vigour uniting with the ethereal spirit constitutes strictly the "soul of the world." It becomes the only means of the earthly intelligence or man knowing it. It is the angel conqueror, guide, Saviour born of woman, or "Great Deep," the Gnostic Sophia, the "Word made flesh" of St. John. The Empyræum is properly the flower or glory, (effluent in its abundance) of the divine "Latent Fire." It is penetrated with miracle and holy magic. The Rosicrucian system teaches that there are three ascending hierarchies of benificent angels, (the purer portion of the first Fire or Light,) divided into nine orders. These three-fold angelic hierarchies are the Teraphim, the Seraphim, and the Cherubim. This religion, which is the religion of the Parsees, teaches that on the Dark Side there are also three counterbalancing resultant divisions of operative intelligence, divided again into nine spheres or inimical regions, populated with splendidly endowed adverse angels, who boast still the relics of their lost, or eclipsed, or changed light. The elementary world, or lowest world, in which man and his belongings and the lower creatures are produced is the flux, subsidence, residium, ashes, or deposit of the ethereal fire. Man is the "*Microcosm*" or indiscribably small copy of the whole great world. Dilation and compression, expansion and contraction, magnetic sympathy, gravitation to or flight from, is the bond which holds all imaginable things together.[20]

It will be gathered from this that the occult philosophy of the Rosicrucians consisted of three principle parts; that proceeding from the doctrine of the soul of the world, adopted by Plato from

20.—*The Rosicrucians*, page 203.

the more ancient mysteries; that derived from the consideration of numbers, letters, and sacred words; and that resulting from a pure and holy life; all summed up in one great system of *esoteric* Christian truth.

A writer, last century, remarks of the fraternity:—"They all "maintain that the dissolution of bodies by the power of fire, is "the only way by which men can arrive at true wisdom, and come "to discern the first principles of things. They all acknowledge "a certain analogy and harmony between the powers of nature "and the doctrines of religion, and believe that the Deity governs "the kingdom of grace by the same laws with which he rules "the kingdom of nature; *and hence they are led to use chemical "denominations to express the truths of religion.* They all hold "that there is a sort of Divine energy, or soul, diffused through "the frame of the universe, which some call the ARCHEUS, others "the universal spirit, and which others mention under different "appellations. They all talk in the most superstitious manner "of what they call the signatures of things, of the power of the "stars over all corporeal beings, and their particular influence "upon the human race, of the efficacy of magic, and the various "ranks and orders of demons."

We have before touched upon the general derivation of matter from a central point. The universal spirit exists in the body of the world as the human spirit in the body of man. Thus, when Moses informs us that God created the heavens and the earth, we learn under the word that he created matter and the spiritual life. The figure of the universe is said to be that of a man's body, and all things in this world are but the material images of things previously existing in the spiritual world. In ordinary cases, where the immediate operations of Deity are not visible as in miracles, the seal of the ideas is given to the governing intelligences, who, as faithful officers, sign all things entrusted to them. Then the influences of the heavenly bodies are various and

consequently things are solary, lunary, jovial, saturnine, martial, or mercurial. The world is divided under the influence of the planets, and he who knows how to compare these divisions of provinces according to the divisions of the stars, with the ministry of the ruling intelligences and blessings of the tribes of Israel, the lots of the apostles, and typical seals of the sacred Scriptures, shall be able to obtain great and prophetical oracles. Further, the signs of the Zodiac governs the earthly animals. Then, every star has its peculiar nature and property, the seal and character of which it impresses through its rays upon inferior things,—as plants, minerals, and animal life,—subject to it; and of the several stars which governs any one thing, that star having chief rule will set its seal most distinctly. In this way, by combining wisely many things conformably to one idea, a singular gift is infused by means of the soul of the world; and as Mercurius Trismegistus and St. Augustine shew, angelical and intellectual gifts may be drawn from above. As in the more ancient mysteries the sect believed in the power of the will for good or evil, and in the magical value of sacred names, and magnetical influences. Celestial spirits may be invoked by men who are of a pure mind, humble themselves, and pray secretly; whilst foul and profane men who use these arts may command evil spirits. Then there is divination by instinct, dreams, and other forms. Invocation intended to attract the power of any star must be done by extolling what is congenial, and vilifying what is antagonistic to it; calling upon them by their own names and by the names of the intelligences ruling over them. Of the influence of words, the Hebrew being a Sacerdotal language in its formation, are, in matter, form, and spirit, the most sacred and the most powerful. In numbers there are many occult virtues, and if there did not lie herein a great mystery, St. John had not said: "He that hath understanding let him compute the number and name of the beast." Music, sound, and harmony again command the planetary and spiritual influences, also certain fumi-

gations, plants, and herbs. No magical work must be undertaken without the observation of the stars. The Sun is consonant to God: in its essence is imaged the *Father*, in its light the *Word*, and in its heat the *Spirit;* but the Moon in its derived influence and nearness to the earth, exercises great influence: in its twenty-eight mansions of the eastern astrologers lie hidden many secrets of the wisdom of the ancients. Man and the stars are ruled by a celestial hierarchy of natural and divine powers, distributed to the world by the true God for the service and profit of men who know how to use them; but to render practical and useful the knowledge to be derived by such a course of investigation, it is necessary to lead a pure and holy life, and shun all sensual pleasures and unclean things, and indulge in high and holy contemplation; for our mind being pure and divine, inflamed with a religion of love, adorned with hope, by faith directed, placed on the height and summit of the human soul, draws truth down from above. Prophetic power still exists in various forms, as by a vacation of the body, by a pervading rapture and ecstacy, and by dreams. Of the angelic creatures there are Angels super-celestial who work near the throne; Angels celestial who rule over the spheres, and are divided as to order and nature according to the stars over which they have rule. Finally, there is a third class of Angels who are ministers of grace below, attend invisibly upon us, protect us, help, or hinder us as they consider fit. These last are divided into four orders according with the four elements and the four powers,—mind, reason, imagination and activity. Against these are striving the Angels of evil. Happy is he who can overcome the strength of adverse spiritual influences, and can increase the light of heaven in his mind, for by it he can work marvels, and do many wonderful works.

The most attractive part of this creed was the doctrine of elementary angels, called Sylphs, Gnomes, Salamanders, and Undines, or the spirits of air, earth, fire and water, represented

by four positions of the triangle[21] which were said to render themselves visible to pure-minded men, and observable in a glass globe chemically prepared by the four elements, by those initiates who had been purged by the *Elixir vitæ*. It is to the commerce of these splendidly endowed angelic creatures with the sons and daughters of men that we owe some heroic characters, and the Mosaic relation respecting those "Sons of God" who took to themselves the daughters of men. Hence, also the origin of the oracles, voices, and demoniacal possessions. It was however only in a state of acquired spiritual repose that inspired visions occurred, such as the light revealed to the ancient sages of the East, as the emanation of the spiritual Sun. According to the Platonic doctrine there are three kinds of fire:—1, a thick fire as in the burning of wood; 2, a bright and subtle fire; 3, a pure, clear fire, which lights but burns not as in the stars; 4, (some add) an elemental fire which neither lights nor burns.

21.—See the 28° and 29° at the close of this work, also the "The Diverting History of the Count de Gabalis," 1670, by Abbé Villars, Paris. Agrippa says—"It is well known that Pythagoras and Plato went to the prophets of Memphis to learn magic, and travelled through almost all Syria, Egypt, Judeæ, and the schools of the Chaldeans, that they might not be ignorant of the most sacred memorials and records of magic, as also that they might be imbued with divine things."

Thos. Taylor, a modern writer, contends for the reality of the descent of spiritual beings through magical evocation, and thus quotes Plato in the *Phædrus*:—"Likewise, in consequence of this divine initiation, we became "spectators of entire, simple, immoveable, and blessed visions, resident in "a pure light; and were ourselves pure and immaculate, and liberated "from this surrounding vestment which we denominate body, and to "which we are now bound as an oyster to its shell." Upon this, Proclus observes, in *Theol. Plat.* lib. 4, p. 198, that—"initiation and inspection are "symbols of ineffable silence, and of union with mystical natures, through "intelligible visions." Plat. *Repub.* p. 380, he says—"In all initiations and "mysteries the Gods do exhibit many forms of themselves, and appear in "a variety of shapes; sometimes, indeed, an unfigured light of themselves "is held forth to the view, sometimes *this light* is figured according to a "human form, and sometimes it proceeds into a different shape.'

As to the claim to cure disease by magical evocation, Democritus, in *De Morbo. Sacro.* p. 86, says—"They profess themselves able to draw "down the moon, to obscure the sun, to produce stormy and pleasant "weather, as likewise showers of rain, and heats, and to render the sea and "the earth barren, and to accomplish everything else of this kind, whether "they derive their knowledge from the mysteries or from some other insti-"tution or meditation." But this power was not attributed to many, for the Emperor Julian, observes:—"For the inspiration which arrives to men "from the Gods is rare, and exists but in few; nor is it easy for every man "to partake of this, nor at every time. It has ceased among the Hebrews, "nor is it preserved to the present time among the Egyptians."

Thus we understand that there were two kinds of life, the Compound, human or soul-life; and the Elementary, sylphide or spirit-life. It was the duty of the sages, by fasting, watching, prayer, and contemplation, to bring about a Rosicrucian marriage with the elementary or spirit-life.

As it was quite impossible that coarse minds could comprehend the subtle and refined teachings of this spiritual school, so we find the lowest invectives were launched against the brotherhood, until their views were ridiculed into obsoletness.

Witty old Samuel Butler, who wrote his Hudibras, in 1663, and must have been well acquainted with the state of affairs at the time, has the following virulent note in reference to their pretensions:—"The fraternity of the Rosicrucians is very like "the sect of the Ancient Gnostics, who called themselves so from "the excellent learning they pretended to, though they were "really the most ridiculous sots of mankind. *Vere adeptus* is one "who has commenced in their fanatical extravagance." He also places the following in the mouth of "Sidrophel," who represents the Astrologer, Lilly, a friend of Ashmole's:—

"As for the Rosy Cross Philosophers,
Whom you will have to be but sorcerers,
What they pretend to is no more,
Than Trismegistus did before.
Pythagoras, old Zoroaster
And Appolonius, their master,
To whom they do confess they owe,
All that they do and all they know."

The society disappears in England at the close of this century with the advent of Freemasonry, but not so it is alleged in Germany, and we will finish this chapter by quoting a Dictionary of 1694 in evidence,

"Rosecroix or Rosecrutians called also the enlightened "immortal and invisible. This was given to a certain Fraternity

" or Cabal, which appeared in *Germany* in the beginning of this " age, those who are admitted thereto called the brethren, or " *Rosicrutians*, swear fidelity, promise secrecy, write enigmatically, " or in character, and oblige themselves to observe the laws of that " society, which hath for its end the re-establishing of all discipline " and sciences, and especially Physick, which according to their " notion is not understood, and but ill practised. They boast " they have excellent secrets, whereof the Philosopher's Stone is " the least; and they hold that the Ancient Philosophers of " *Egypt*, the *Chaldeans*, *Magi of Persia*, and *Gymnosophists* of the " Indies have taught but what they themselves teach. They " affirm that in 1378, a gentleman of Germany, whose name is " not known but by these two letters, A. C., being put in a " Monastery had learnt the Greek and Latin tongue, and that " some time after, going into *Palestine*, he fell sick at *Damascus*, " where having heard speak of the Sages of *Arabia*, he consulted " them at *Damear* where they had an University. It is added " that these wise *Arabians* saluted him by his name, taught him " their secrets, and that the German after he had travelled a long " time, returned to his own country, where associating with some " companions he made them heirs of his knowledge, and died in " 1484. These brothers had their successors till 1604, when one " of the Cabal found the tomb of the first of them, with divers " devices, characters and inscriptions thereon; the principal of " which contained these four letters, in gold 'A.C.R.E.,' and a " Parchment Book written in golden letters, with the eulogies of " the pretended founder.

"Afterwards the society, which in reality is but a set of mounte- " banks, began to multiply, but durst not appear publicly, and " for that reason was surnamed *the Invisible*. The *Enlightened of* " *Spain* proceeded from them; both the one and the other have " been condemned for fanatics and deceivers. We must add " that *John Bringeret* printed in 1615, a book in Germany which

"comprehends two Treatises, entitled *The Manifesto and Confession* "*of Faith of the Fraternity of the* Rosicrusians *in* Germany. It "was dedicated to Monarchs, States, and the Learned. These "persons boasted themselves to be the Library of *Ptolemy Phila-* "*delphus*, the Academy of *Plato*, the Lyceum, &c., and bragged of "extraordinary qualifications; whereof the least was that they "could speak all languages; and after, in 1622, they gave this "advertisement to the curious:—*We, deputed by our college the* "*principal of the Brethren of the* Rosicrusians, *to make our visible* "*and invisible abode in this city, through the Grace of the Most* "*High, towards whom are turned the hearts of the just. We teach* "*without books or notes and speak the Languages of the Countries* "*wherever we are, to draw men like ourselves from the error of death.* "The bill was matter of merriment; in the meantime the Brethren "of the Rosicrucians have disappeared, though it be not the "sentiment of that *German* Chymist, the author of a book entitled "'*De Volucri Arborea*;' and of another who hath composed a "Treatise styled, '*De Philosophia Pura Sponde Gautier*.'"

We have given as fair a *resumé* as is possible of the secret life of the world of science and theology for several thousand years. We have seen that under various languages and names, the forms and principles of the mysteries have been handed down by Priests, Lawgivers, Mystagogues, Freemasons, Templars and Rosicrucians. That with regard to Freemasonry, there were lodges of a more or less distinctly marked speculative character according to the class of members of which they were composed, yet fraternising without difficulty. According to times and seasons some marked branch of the speculative institution, or the teaching of some particular degree, of one or other of the various rites and fraternities, by which these mysteries were possessed, has become a matter of prominence. At one period Theosophy, Astrology, and Magic, have prevailed; at another Geometry and Architecture, Architecture and Chivalry; again, Architecture and

Alchemy; Theosophy, Alchemy, and Medicine have predominated; but now learning is swamped by sociability, the husk without the kernel is ours, and we must perforce content ourselves with those principles of Brotherly Love, Relief, and Truth which for ages have been inseparable from our venerable institution.

In our next chapter we enter upon a period of time when Freemasonry became the recognised depositary of the mysterious symbolism of antiquity, hoary and venerable, but impenetrable to the profane and the unprepared in mind, but inculcating its lessons of wisdom to the clear and cultivated intellects amongst the fraternity. We find the venerable doctrines of the Magi figured to us in the sun and moon,[22] the two pillars,[23] the point within a circle, the five pointed star, the interlaced triangles, the tau, the tripletau, the Rose of the Cross, likewise in the black and white, or Mosaic pavement, (which is of great antiquity); in the Cubical Stone, in the dramatic representations of our degrees, and various other lessons of ancient wisdom in numberless symbols, such as the ladder of seven steps, the three pillars, the cross and serpent, and the Geometical or Pythagorean signs and symbols.

That such a connection as that which we have indicated in the foregoing pages, exists between modern Freemasonry and the Gnostic mysteries of antiquity, will be shewn beyond doubt in the following chapter, but unfortunately the documentary evidence is too scant to fix the exact period of the introduction of the higher grades into what is supposed to be the genuine Masonic system of the three degrees; and therefore whilst many well

22.—The somewhat childish allusion to sun, moon, and master, must be of very recent origin.

23.—It has been suggested that these two pillars correspond with *Macrocosmos* and *Microcosmos* of the Cabalists and Rosicrucians; the Jewish tables of the law; and the equal Gnostic division of the signs of the zodiac. These signs crossed formed the Greek Cross, or the Egyptian T, and Gothic "Hammer of Thor;" enclosed in the mundane circle (or else the oval symbol of generation), the cross within a circle of the Templars, or the T cross, with ring handle, as we have it in the Egyptian Crux ansata.

informed writers maintain the antiquity and identity of Templary Rosicrucianism, and Freemasonry, it is equally open for the opponents of this theory to assert that Templary and Rosicrucianism were engrafted upon Freemasonry at the period of its transformation into an entirely speculative institution. Some progress has recently been made in Masonic Archæology, but we very much doubt whether this point will ever be indubitably determined, and the difficulty has been greatly enhanced by the introduction of the multiplicity of rites, which have destroyed the ancient landmarks. That the ancient Templars were acquainted with both Masonry and Rosicrucianism is proved; that the Freemasons were acquainted, in more modern times, with Rosicrucianism and Templary is also certain; but it is very difficult to demonstrate at what period these rites were amalgamated. It is equally difficult to say whether the Masonic Templar is that of the pure order or of the united orders of the Temple and St. John. Possibly the intimacy of these old rites varied much during five centuries, until the state of Masonic and Civil politics culminated in England in a general union, at the close of the seventeenth century, for it must be admitted that the balance of Archæological evidence is at present against the unity and very great antiquity of the entire system of degrees which will be hereafter referred to as the "Seven Steps of Chivalry."

CHAPTER IV.

Free and Accepted Masonry.

WE will now return to Free-masonry which we left in Chapter II., and although the documentary evidence in modern times is very meagre, yet there is sufficient of it to indicate the historical bearings.

In the seventeenth century of which we are now writing, the association in England, from some circumstance or other, perhaps political changes and troubles, had but little of the operative character left, whilst in Scotland that distinguishing feature remained until modern times. Owing to the secrecy in which the Lodge proceedings were shrouded we know but little of the ceremonials, yet we are not justified in assuming that there is any very great variation in our present rites from what prevailed at the time of which we are now writing. There are hints in the earlier printed works which would lead one to suppose that a more perfect ceremony was practised in some Lodges than in others, and that is what we should naturally infer.

During the whole of the seventeenth century Freemasonry was open to the learned men of the day, and enjoyed the patronage of James I., Charles I., and Charles II., the latter of whom is believed to have been initiated during his exile on the continent.[1]

1.—Some stray document has been turned up in America, which says—"In the "spring of 1658, Mordecai Campaunall, Moses Packeckoe, Levi, and others, "in all fifteen families, arrived at Newport (America), from Holland. "They brought with them the first three degrees of Masonry, and worked "them in the house of Campaunall, and continued to do so, they and "their successors, to the year 1742."—Rev. Edward Paterson, *History of Rhode Island*, page 101.

Of Charles I, Dr. Leeson has some letters alluding to Freemasonry.

There were at this time no charters needed; the privileges of such degrees as the Freemasons could obtain, with a right to grant same to others, being vested in the assemblage of a fixed number, well known to the brotherhood. It is probable, however, that the degree of a Master Mason was conferred only by the annual General Assembly—a sort of Masonic parliament, differing essentially from the Grand Lodge of 1717—it having been enacted from the earliest times—

"That every Master that is a Mason,
Must be at the General Congregation."

The most notable illustration we have of the close connection of Freemasonry and Rosicrucianism, is in the case of Elias Ashmole, who was initiated at Warrington, Lancashire, on the 16th October, 1646, along with Colonel Henry Mainwaring, the descendant of an ancient Cheshire family. At this meeting were present Mr. Richard Penket, *Warden*, Mr. James Collier, Mr. Richard Sankey,[2] Henry Littler, John Ellam, Richard Ellam, and Hugh Brewer.

Bro. Elias Ashmole published in 1650, a treatise by Dr. Arthur Dee, on the *Philosopher's Stone;* and his "*Theatrum Chemicum Britannicum*," appeared in 1652. These Chemical Adepts met

2.—We are to suppose that the term *Warden* and *Master* are synonymus. In some of the Scottish Lodges the term *Deacon* was used, and in others *Preses*—his colleagues being a Treasurer or Box-master, and a Secretary or Clerk. There seems to have been neither Wardens or Deacons as now understood. The Ancient Lodge at York also used the term President instead of Grand Master, prior to the year 1725 (vide Bro. Hughan's *Reprints*). The Sloane M.S. 3848 Constitution, closes with the following endorsement:—"Finis per me Edwardus Sankey, Decimo sexto die Octæbri, 1646." Bro. Kerr, of Edinburgh, stated before a Mark degree Commission—"In the judgement which was given by the Supreme Courts, they not only gave power for this Lodge "Journeyman" (1707) to exist, and to give the Masons word to receive dues therefor, but also to sue the Lodge "Mary's Chapel" for such other portions of Masonry which they had not then possession of. Twenty years after it is recorded, that the "Lodge Journeyman" received the third degree from the parent Lodge. The Overseer was the Chief Officer, because a large portion of the Lodges were Fellow Craft Lodges. There is a curious entry repeatedly made concerning the Master of this Mary's Chapel Lodge, which was seceded from—that he shall not go to any Meeting of that Lodge "Journeyman" to pass the Fellow Crafts. The Master's Lodge was superior to the Overseers or Foremen's. The Lodge "Journeyman" worked the first and second degrees over which the Overseer presided." (A mark was given for E.A. and F.C., but there seems to have been no ceremony).

"Craft of *Masonry*. Which is there deduced, not only from "*sacred writ* but *profane story*, particularly that it was brought "into *England* by *St. Amphibal*, and first communicated to "St. Alban, who set down the *Charges* of *Masonry*, and was "made paymaster and Governor of the *King's* works; and gave "their *Charges* and *Manners* as *St. Amphibal* had taught him. "Which were after confirmed by *King Athelstan*, whose youngest "son *Edwyn* loved well *Masonry*, took upon him the *charges* and "learned the manners, and obtained for them of his Father a "*free-charter*. Whereupon he caused them to assemble at *York*, "and to bring all the old *Books* of their *Craft*, and out of them "ordained such charges and manners as they then thought fit; "which charges in the said *Schrole* or *Parchment Volum* are in "part declared, and thus was the *Craft* of *Masonry* grounded and "confirmed in *England*. It is also there declared that these "*Charges* and *Manners* were after perused and approved by King "*Henry* VI. and his *council*, both as to *Masters* and *Fellows* of "this right Worshipful *Craft*.

"Into which *Society*, when any are admitted, they call a meeting "(or Lodge as they term it in some places), which must consist "at least of five or six of the *Ancients* of the *Order*, whom the *can-* "*didate* present with *gloves*, and so likewise to their *wives*, and "entertain with a *collation* according to the custom of the place. "This ended, they proceed to the *admission* of them, which "chiefly consists of the communication of certain *secret signes*, "whereby they are known to one another all over the *nation*, by "which means they have maintenance whither ever they travel. "For if any man appear, though altogether unknown, that can "shew any of these *signes* to a *Fellow* of the *Society*, whom they "otherwise call an *accepted Mason*, he is obliged presently, to "come to him from what company or place soever he be in; nay, "tho' from the top of a STEEPLE (what hazard or inconvenience "soever he run), to know his pleasure and assist him; viz:—he

"want *work* he is bound to find him some; or if he cannot do "that to give him *money*, or otherwise support him till *work* can "be had, which is one of their *Articles*. And it is another, that "they advise the *Masters* they work for according to the best of "their *skill*, acquainting them with the goodness or badness of "their *materials*. And if they be any way out in the *contrivance* "of their *buildings*, modestly to rectify them in it, that *Masonry* "be not dishonored; and many such like that are commonly "known. But some others they have (to which they are *sworn* "after their fashion), that none know but themselves, which I "have reason to suspect are much worse than these, perhaps as "bad as this *History* of the *Craft* itself, than which there is "nothing I ever met with more false and incoherent."[4]

This writer then comments in abusive language upon the before-mentioned history, and the acts passed to prohibit the chapters from regulating the rate of wages; the former he declares to be false, and thinks the latter might be usefully revived. The names of Ashmole, Boyle, and Wren, appear as subscribers to this work.

4.—The following appears to a M.S. of about 1650, in the British Museum:—
"There is Severall words and signes of a free Mason to be reveiled to you
"wch as yu will answ: before God at the Great and terrible day of
"Judgmt yu keep secret and not to revaile the same in the heares of
"any person or to any but the Mrs. and fellows of the said Society of
"Freemasons so helpe me God," &c.

The following appears after the seven, 1663, regulations, printed in 1722, and republished in 1871, by Bro. Richd. Spencer:—
"I A.B. do here in the presence of God Almighty, and of my Fellows
"and Brethren here present, promise and declare, That I will not at any
"Time hereafter by any Act or Circumstance whatsoever, directly or in-
"directly, publish, discover, reveal, or make known any of these Secrets,
"privities, or Councils of the Fraternity or Fellowship of Free Masons,
"which at this time, or at any time hereafter shall be made known unto
"me. So help me God, and the true and holy contents of this Book."

Bro. W. P. Buchan, of Glasgow, states in the *Freemason*, that the Aberdeen records of 1670, has the following:—"Wee ordaine lykwise that
"no lodge be holden within a dwelling house where there is people living
"in it but in the open fields except it be ill weather and then let there be
"a house closed that no person shall hier nor see us."

At this date (1686), James II. was contemplating the revival of the English Langue of the Order of St. John, at Malta; accordingly, we find that the certificates issued last century for the Templar Priest, date their era "Year of Revival, 1686." It has even been asserted that this latter form of Masonry, was intended to counteract the Scottish Order of St. Andrew or Royal Order of Scotland, in the hands of the Stuart party.

In the year 1691 we find it on record in Aubrey's "Natural History of Wiltshire," page 277, that—"Sir Wm. Dugdale told "me many years since, that about Henry the Third's time, the "Pope gave a Bull or patents to a Company of Italian Freemasons "to travell up and down over all Europe to build Churches. "From these are derived the fraternity of Adopted Masons. "They are known to one another by certain signs and watch-"words; it continues to this day. They have severall lodges in "severall counties for their reception, and when any of them fall "into decay the brotherhood is to relieve him. The manner of "their adoption is very formall and with an oath of secrecy," "&c., &c. Memorandum, This day, May the 18th, being Monday, "1691, after Rogation Sunday, is a great convention at St. Paul's "Church of the Fraternity of Adopted Masons, when Sir C. "Wren is to be adopted a brother,[5] and Sir Henry Gooderic of "the Tower, and divers others. There have been Kings that "have been of this sodality."

Wren, also seems to have studied Rosicrucianism, as Elmes, in his Life of Wren, informs us, that—"Boyle, also loved and "patronised the science (chemistry), and introduced to 'The Club,' "Peter Sthael, whom Wood, the Oxford Historian, calls 'the "'noted Chemist and Rosicrucian.' This adept was a native of "Strasburg, and numbered among his pupils, Boyle (B. 1607, "D. 1691), Wren (B. 1632, D. 1723), Dr. Wallis (B. 1616, D. 1703), "and other members of the Club and University." It may be

5.—This seems to make against the statement of the connection of the "Adopted Masons" with the builders of St. Pauls, because Sir C. Wren had an official connection with the operatives *very long prior to this*. It would seem, therefore, as if the meeting of Adopted Masons was held at St. Paul's with the intention of claiming such connection as is now done in laying foundation stones of churches and public buildings. The perjuror Pritchard asserted in 1730, that this date of 1691 was the beginning of the Society in its present form, that from this time the "Quarterly Communications" began, and the indiscriminate admission of Lords and Commoners. But as this statement was made to enable him to account for the difference between his Ceremonial and that of the Operative Constitutions, and in his wish to debase the Society, the testimony is not disinterested. In 1730, Grand Lodge relieved a Bro. Pritchard who had been 30 years a Mason, thus laying the date of his initiation in 1700.—(*Vide Freemason*, 1870, page 421.)

mentioned that Boyle wrote a book condemnatory of false Alchemy, but he nevertheless defended, mystically, their "Great Work."

The minutes of an Operative Lodge meeting at Alnwicke, in 1701, orders on Jany. 21st, 1708, "that for the future no Master, "Warden, or Fellow, shall appear on St. John's day, or attend "the Church Service at Alnwicke, without his Apron and Common "Square fixt in the belt thereof." Hence perhaps, arose the distinction of the Leather and Silk Apron, or the Operative and Speculative Badges.[6] The bye-laws consist of a series of fines, adopted in 1701, in conformity with the operative statutes, but shew, in common with all other Lodges, *selection*, and not indiscriminate admission of all operatives; and that the candidates for the first degree must be of the full age of 21 years. The old Masons say that Geometry was taught in the Lodges in these past times. At the same period of time, the Old Lodge at York, held its meetings under Sir George Tempest, Bart., in 1705; Robert Benson (Lord Mayor, and afterwards Lord Bingley) 1707; who was succeeded by Sir Wm. Robinson, Bart., in 1710.

6.—The "Kilwinning," one of the oldest lodges in Scotland, is believed to have been founded by German Architects, but there is necessarily much of conjecture in this; other old Operative Lodges were "Mary's Chapel, and "Journeymen's" Lodge, Edinburgh. Amongst the Speculative Lodges existing prior to the reformation of 1717, and identical with English Masonry, are mentioned "Haughfoot Lodge," "Cannongate Kilwinning," &c. These last admitted all trades indiscriminately as in Modern Freemasonry, were usually presided over by gentlemen of independant fortune; the form of admission was by petition, the fees were used for purposes of benevolence. Meetings were held annually on St. John's day, and conducted with sobriety and decerum. There is a curious allusion in 1702, in the "Haughfoot" minutes, as follows: (the previous pages being torn out)—"Dec. 22, 1702, Of entrie as the apprentices did, leaving out [the common lot]; they then whisper the word as before, and the Master Mason grips his hand in the ordinary way." The old Melrose Lodge had seats in the Abbey and has all along maintained its old ceremonies and refused alliance with the Grand Lodge. There is a spurious operative relation of a Dundee meeting, about 1727, which shews no great variation from the present type. The E.A.P.O.B. includes also the penalty of our F.C., and the new brother chose a Mark for which he paid the fee of one mark. At the end of twelve months the E.A.P. was qualified to become a F.C., when he again assented to the previous O.B. The cowan is an unentered apprentice, and his siege was placed half in and half without the Lodge, that his neck might be under the "drop" in rainy weather. The Master's siege was in the south-east of the working lodge, and though no ceremony is given for his reception, we find allusion to the present secrets.

We next find mention of Freemasonry in the *Tatler*, of June 9th, 1709; Sir Richard Steele has an article upon a class of men denominated *Pretty Fellows*, and says:—"You see them accost "each other with effeminate airs, they have signs and words like "Free Masons."

In a notice of the collection of the learned Dr. Stukeley, (B. 1687 D. 1767,) we find the following, "I was the first person made a "Freemason in London for many years. We had great difficulty "in finding members enough to perform the ceremony; im- "mediately upon that it took a run, and ran itself out of breath "by the folly of its members," Dr. Stukeley mentions also that he was honoured with the friendship of Thomas, Earl of Pembroke.

In 1717, we find the Old Lodge or Grand Lodge which admitted Wren, at St. Paul's, in 1691, exerting itself with three other separate lodges, or meetings of brethren (perhaps offshoots of the first), to establish the present Grand Lodge of England, meeting at London. This was accordingly brought about by Brothers Dr. Anderson, Dr. Desaguliers, Gofton, King, Calvert, Lumley, Madden, De Noyer and Vraden, and it was then resolved to reform the Association and make it more pliable to the humours of the people, and it was thought expedient to abolish the old custom of studying Geometry in the lodges, as of no use in a social institution. Dr. Desaguliars also introduced this reformed Masonry, into Edinburgh, in 1721, where it is claimed that a simple system of Guild Masonry, or *Operative Masonry*, consisting of two degrees, had long prevailed, commingled with some Speculative Lodges, which also practised other degrees of Rosy Cross and Templars; said lodges, contrary to the custom in England, being governed by an Hereditary Grand Master, who resigned in 1736. There was a quasi-military appearance in the ceremony now, and especially abroad, that it is difficult to account for by a strictly operative theory. Many too of our most curious customs are derived from ancient Eastern observances—it is impossible here to be explicit.

At this period we commence to have clear indications of the asserted influence of the Rosicrucians upon Free and Accepted Masonry. Brother Matthew Cooke has ready for republication a book *printed in England, in* 1722, and dedicated to the Grand Lodge, *March* 1*st*, 1721, which contains the following at page 49. Having ceased advising and "remembering" craftsmen of many things, he commences a new paragraph thus:—"And now "my brethren, you of the higher class permit me to add a few "words for you are but few, and these few words I shall speak to "you in riddles, because to you is given to know those mysteries "which are hidden from the unworthy," &c. &c. The work now goes over the Bible History of Freemasonry, owns our blessed Lord as a Master of the Order, quotes St. Paul and St. John as brethren, and is the work of a Rosicrucian writer well known. He proceeds:—"Have you not seen then my dearest brethren that "stupendous bath filled with most limpid water with which no "pure can be purer;" and further descants on the conjunction of the King and Queen, fearing:—"I had almost blabbed it out and "been sacriligeously perjured. I shall, therefore, speak of it "with a circumlocution yet more dark and obscure, that none but "the Sons of Science and those who are illuminated with the "sublimest mysteries and profoundest secrets of *Masonry* may "understand. It is then what brings you, my dearest brethren, "to that pellucid diaphanous palace of the true disinterested "lover of wisdom, that transparent pyramid of purple salt more "sparkling and radiant than the finest orient ruby, in the centre "of which reposes inaccessible light epitomised;" and in his ascription he says, "And now to our Great Master in heaven..... "unto him that loved and washed us from our sins in his own "blood, and hath made us Kings and Priests unto God, and his "Father." [7]

7.—Compare this with the Alchemical language of Eugenius Philalethes.
The *Master's Degrees* practised in England at the middle of the century, of which we are writing were:—Master Mason, Master of the Royal Arch, Master of the Rosæ Crucis, Master of the Kadosh Templar. The "Ancient"

It was in the year of the dedication of the foregoing work that some old MSS. were committed to the flames by scrupulous brethren, lest they should also be given to the press; and the learned brother, Dr. Oliver, commenting upon the "Faculty of Abrac," as derived from the Basilidean Gnostics, and the fact that many of the Ancient Freemasons were, as we have stated, addicted to Cabalism and Alchemical studies, says:—"It is clear "however that every vestige of their existance in Masonry "vanished under the superintendance of Inigo Jones and his "wardens, the Earl of Pembroke and Nicholas Stone, for the "Royal Patron's famous essay on diablerie and witchcraft "furnished a hint which his officers, whatever their private "opinion might be, would not be able to resist; and there is "strong presumption that the manuscripts which the latter "committed to the flames in his dotage, (for he must have been "more than 100 years old when he committed this rash act,)

degree of Master Mason was a highly *dramatic* ceremony, partaking much of the character of the ancient mysteries, and for that the present circumstantial relation was substituted by the Grand Lodge of 1717, alleged on information given in a Talmudical work published in 1715, and this formed one of the charges of the seceders of 1738. The degree prior to 1723 was given only in the annual General Assembly, and proved the recipient's qualifications as a Master of Work.

Bro. Kerr, 33° of Scotland, says:—"There is a very general idea that the third degree is quite a modern invention, whilst it is really the best authenticated portion of the three degrees. It is simply an astronomical problem, shewing the state of the heavens at the time the foundation stone of the Temple of Solomon was laid. We have notes of it in Scotland. I recollect seeing it worked out upon two large terrestrial and celestial globes by an eminent astronomer. The globes were properly rectified and the state of the heavens minutely noted. The signs and words of the degree were obtained, and the reason of the implements being used, the legend of the third degree, also the name being thrice repeated; why the ear of corn and the waterfall are depicted, and the direction in which the procession moves. The astronomer asked whether I would mind leaving the notes with him. I did so, and he afterwards informed me that he went over the whole with a very learned professor, who expressed his opinion that it was evidently a very ancient system of some kind or other. He did not care whether it was Masonry or what it was, it appeared to be of undoubted antiquity. They were not Masons." Bro. Kerr further states that, "In reference to the existence of what is termed Speculative Masonry, I may mention that the Secretary of the Royal Order of Scotland informed me, that he had documents in his possession upwards of 200 years old, belonging entirely to what is called the "Speculative" portion of Masonry, not the "Operative" at all, and which is very much akin to our third degree."

We quoted Clavel, at page 39, to shew that three different associations, practising different versions of the Master's degree, have existed.

"would have thrown considerable light on this interesting "subject; for it is not to be believed that the manuscripts would "have been consigned to such a fate if they had contained nothing "but architectural disquisitions and laws of Masonry." Ragon asserts that Emanuel Swedenborg established, in 1721, the *Illumines of Stockholm*, adding the following to the three symbolic degrees:—4, Apprentice Cohen; 5, Companion Cohen; 6, Master Cohen; 7, Grand Architect and Chev. Commander; 8, Knight Kadosh.

The older Masons in discouraging and prohibiting all written accounts of Masonry were wise in their generation for such works as the foregoing called down upon the order no end of vituperation and satire, and it may be well to quote some of this, issued immediately after the printing of the Constitutions of 1723, and the attendant publicity given to the institution. Thus an anonymous writer, of 1724, says:—"The reader is here to take notice that "this is the original Constitutions of the Freemasons wherein "the Grand Secret is contained..... For as the Rosy-crucians, "brothers of the same fraternity or order, who derived themselves "from Hermes Trismegistus, whom some call Moses, held a great "rank in the world," &c. This occurs in the preface to one of the operative constitutions of the 17th century. (Lansdown M.S., No. 98, Article 48).

In 1725, we read as follows:—"By what I can learn they are "under an oath or solemn obligatory *tie* not to make known or "divulge the *arcana* to any except members of their own society. "They tell strange foppish stories of a *Tree* which grew out of "*Hiram's tomb*, with wonderful leaves and fruit of a monstrous "quality; although at the same time they know neither where nor "when he dy'd, nor anything more of his tomb than they do of "Pompey's..... Upon the account, Sir, of this stupendous "*Bocardo* they assume to themselves the august title of *Kabalists* "or rather as I submissively conjecture *Cabalists, i.e.*, a knot of

"whimsical delirious wretches who are caballing together to "extirpate all manner of science, reason, and religion out of the "world..... I protest, Sir, I had like to have forgotten one man "who makes a most *il*-lustrious figure amongst them, and styles "himself R.S.S. and L.L.D. He makes wonderful brags of being "of the fifth order. [8]..... The Doctor pretends he has found out "a mysterious *hocus pocus* word, and that against whomsoever he "(as a member of the *fifth order*) shall pronounce this terrible "word, the person shall instantly drop down dead. I cannot "imagine how the Doctor came by this wonderful word, unless he "found it in *Rablais's Pantagruel*, or in Doctor *Fuller's Dispensa-* "*tory*, which are two great repositaries of incomprehensible "nonsense..... My belief is, that if they fall under any "denomination at all, or belong to any sect of men which has "hitherto appeared in the world, they may be ranked amongst "the *Gnostics* who took their original from Simon Magus..... I "am inclined to believe that by the word *Mason* they mean a "builder, and they take the word BUILD in a figurative and "metaphoric sense as it is used in Acts xxch, 32v., and in many "other places of the New Testament; in which places the word "build is used to signify the promoting and establishing of the "*Christian Church*."

Another attack says;—"According to the opinion of Sandivo- "gious, who copied from his Great Master, Trismegistus, all "sorts of sciences are contained in Masonry. Nay, Valentine in "his *Currus Triumphas* goes so far as to say an artist cannot

8.—The society of "Ancient Masons" required candidates to have been Master of the Lodge, previous to the conferment of the "Royal Arch" degree, and the order must therefore have been the ceremony of President of the Lodge, whilst the "Master's" degree was that of employer; but as this must have limited the members, they began to confer the Installation Ceremony of President as an ordinary degree, so that the "Arch" became the *fifth order*. The supposition that the "Arch" ceremony was intended for the President is confirmed, by the fact that the officers represented S.K.I., H.K.T., and H.A.B., &c.; and there is a good deal of the symbolism of the Royal Arch, both in the Royal Order of Scotland, and in the old English degree of a Master Mason, whilst it is in comparatively recent times that the "lost secrets" were transferred from the Master Mason to the Royal Arch.

"properly be called an adept, without he can build his athenors, "his digestors, and his reverberatory furnaces with his own "hands, in which is required the skill of a bricklayer, a mason, "a smith, and an exquisite geometrician."

Against these libels a defence appeared in Dublin, in 1725, in which is the following paragraph[9]:—"The Freemasons have "been allowed to be the most ancient and honourable society in "the world, and both are and have been composed chiefly of the "principal nobility; but 'tis the same thing with our author, the "more excellent the subject the jest will pass the better, and "nothing can please so well as a fool that has lost his manners."

We might multiply these attacks *ad infinitum*, and recently we find the following able remarks upon this period of our order, by a very virulent opponent of Freemasonry[10]:—"I have said "that the Fraternity of Free and Accepted Masons was founded "in 1717, but there was an older society in England, generally "termed the 'Adopted Masons,' and there was also the London "Company of Masons, the freemen of which were always "termed Freemasons. The Adopted Masons immediately as- "sumed the legend invented by the 'Free and Accepted,' but "presuming on their antiquity did not join their lodges, and it "was nearly one hundred years that the two societies kept apart "with sentiments of bitter variance between them, till they were "united in 1813. The 'Free and Accepted' however first started "a Grand Lodge, which they did in 1717; they also surreptitiously "took the name and arms of the London Company of Masons. "These last had been incorporated in 1470, by the name and "style of the Society of Freemasons, and they had their arms "granted them by William Hawkston, Clarencieux, King of "Arms, in 1477. The following burlesque advertisement, most "probably referring to the above-named affair, is taken from the

9.—*Freemason's Magazine*, vol. ii. page 386, 1859.
10.—The late Mr. Wm. Pinkerton, in *Notes and Queries*, Nov. 27th, 1869.

"*Daily Journal* Newspaper. 'The brethren of the Shears and "'Shopboard are hereby informed that their whimsical brethren "'of the Hod and Trowel, having (on newlight received from "'some worthy Rosicrucians)[11] thought fit to change both their "'patron and day, and unexpectedly taken up our usual place of "'meeting, the Worshipful Society of Free and Accepted Taylors "'are desired to meet on Monday next, the 27th instant, at the "'*Folly*, on the Thames, in order to choose a Grand Master and "'other officers, and to dine. You are desired to come cloathed "'and armed with bodkin and thimble. Dec. 24th, 1725.'"

During the dormancy of Freemasonry in London, the old General Lodge at York, held regular meetings under Sir Walter Hawkesworth, Bart., in 1712; Sir George Tempest, Bart.; Charles Fairfax, 1717; Sir Walter Hawkesworth, Bart., 1720; Charles Bathurst, 1724; Edward Bell, 1725; but still we should judge had been on the decline, although consisting before 1717 chiefly of men of liberal education and gentlemen, when they were

11.—Ephraim Chambers in his *Encyclopodæ*, 1729, 1741, 1778, says:—"Some, who are no friends to Free-masonry, make the present flourishing society of free-masons a branch of *Rosicrucians*, or rather the *Rosicrucians* themselves under a new name or relation; viz., as retainers to building. And it is certain there are some free-masons who have all the characters of *Rosicrucians*; but how the æra and original of Masonry as traced by Mr. Anderson, and that of *Rosicrucianism* here fixed from Naudæus, who has written expressly on the subject consist, we leave others to judge."

Our learned Bro. Wm. Carpenter, suggests that the brothers of the "Rosie Cross" and the German "Rosicrucians," may have been distinct orders and rites, holding opposite views on some points, as for instance, on the relative value of reason and scripture. A College of the latter exists now in London, with a branch College at Bristol, and another at Manchester.

Gadicke in his *Freemason's Lexicon*, Berlin, 1818, goes on to say, after repeating the usual history:—"The Rosicrucians wore in their assemblies a gold collar, from which was suspended a gold cross and a rose. Alchemists and Mystics were willingly admitted into the order, and they endeavoured to draw such Freemasons as had got the first three degrees.....The Freemasons were allured with the hope of doing much more good, and to live in closer bonds of fraternity. One class of them, also, adopted the name of Theoretical brethren in opposition to practical Freemasonry."

It is from this German source that the present Rosicrucian Society of England derive. It is noteworthy, however, that whilst Chambers supposes, in common with the writers previously quoted, that Rosicrucians were identical with Freemasons. Gadicke, adopts the authenticity of the German Rosicrucian Society, which is not Masonic, though as now existing the first ceremony has some resemblance to the Masonic degree of Rose Croix; but the Rosicrucian degrees, ceremonially, symbolise step by step the practical teaching which we have before given.

aroused by the action of the Grand Lodge of London, and the printing of Dr. Anderson's "Constitutions," in 1723. The Bye-laws of the Grand Lodge of All England at York, are still extant, and indicate the social and friendly nature of the institution. Publicans seem however to have been ineligible, and the Old Lodge met at the private residence of brethren. A reliable record of the state of the Grand Lodge at this time is found in a speech delivered by Brother Drake, the Junior Grand Warden, at a Grand Lodge commemorative of their eleventh centenary, held by Charles Bathurst, Esq., who was Grand Master, December 27th, 1726. In this speech he comments evidently upon the revivalists in London, and acknowledges their indebtedness to Brother Anderson's work, gives a quotation on Architecture from Addison, goes back to the pillars of Seth, (or Hermes Trismegistus alluding to, or representative of fire and water, and found in Solomon's Temple,) Babel, and King Solomon's Temple, in which he observes, that all Masons are interested, and thinks that "three parts out of four of the whole earth might be divided into E.P., F.C., and M.M." He states that they had a record in the Lodge,[12] which informed them that Masonry was carried into France and Germany by one who had been at the building of Solomon's Temple, and was long after brought into Britain by St. Alban, and that Edwin, the first Christian King of Northumbria sat as Grand Master at York, in A.D. 626.[13] Hence the *Totius Angliæ* is their undoubted right. He goes on to address the working Masons, *and followers of other trades*, and after that the gentlemen, concluding:—"I am creditably informed that in most "lodges in *London*, and several other parts of this kingdom, a "lecture on some point of Geometry or Architecture is given at

12.—The Grand Lodge at York had several of these documents last century, and two are still in existence, one of which, dated 1693, implies the former admission of females. A very useful reprint of about twelve of "The old Charges of the British Freemasons," by Bro. W. J. Hughan, P.G. Sec., Truro, Cornwall, is now in progress. Androgyne Masonry dates in France from about 1730, but they have gone back to the widow of our King Charles I. to find a patroness.

13—He quotes, *Rapin*, p. 246; *Bede* 2c. 18.

"every meeting, and why the *Mother Lodge* of them all should "so far forget her own institutions, cannot be accounted for but "from her extreme old age. However, being now sufficiently "awakened and revived by the comfortable appearance of so "many worthy sons, I must tell you that she expects that every "gentleman, who is called a Freemason, should not be startled "at a problem in Geometry, or a proposition in Euclid." It may be mentioned here that Brother Bathurst was succeeded, in 1729, by Brother Edward Thompson, M.P.; in 1733, by Brother Doctor John Johnson; and in 1734, by Brother John Marsden.

It is apparent that as the old "Adopted Masons" began to rally round the influential London Grand Lodge, established in 1717, disaffection crept in at the variation from the old working introduced then and at a later period; but this did not all at once lead to open rupture, but Past Grand Master Payne was publicly censured by Grand Lodge for attending an "Ancient" Lodge, in 1730, and a complete severance of the disaffected afterwards took place, and about 1738 they assumed the name of "Ancient York Masons," and were encouraged by the Grand Lodge at York, the members being offended by an invasion of her Northern Jurisdiction. The *Ahiman Retzon*, or Book of Constitutions of the discontented, repudiated altogether the history put forward by the "Moderns," in 1723, as imaginative, which much of it there is no doubt is :—

"Certain it is, continued he, that Free-masonry has been "from the creation, (though not under that name); that it was a "divine gift from God; that Cain, and the builders of his city "was strangers to the secret mystery of Masonry; that there "were but four Masons in the world when the deluge happened; "that one of the four, even the second son of Noah, was not "Master of the Art; that Nimrod nor any of his bricklayers "knew anything of the matter; and that there were but very

"few Masters of the Art (even) at Solomon's Temple; whereby "it plainly appears, that the whole mystery was communicated to "but very few at that time; that at Solomon's Temple, (and not "before) it received the name of Free-masonry because the "Masons at Jerusalem and Tyre were the greatest Cabalists [14] then "in the world; that the mystery has been for the most part "practised amongst builders since Solomon's time; that there "were some hundreds mentioned (in Histories of Masonry) under "the titles of Grand Masters, &c., for no other reason than that "of giving orders for the building of a house, tower, castle, or "some other edifice (or perhaps suffering the Masons to erect "such in their territories, &c.,) while the memories of as many "thousands of the faithful craft were buried in oblivion."....

"What man, conversant with real Free-masonry and History, "can swallow the legendary stories of the Monk St. Austin, St. "Swithin, St. Dunstan, and other Monkish Saints, Confessors, "Cardinals, &c., &c. Is it not more probable that these legendary "Grand Masters, instead of patronising and protecting a society "that was supposed to raise and converse with familiar spirits "would have excommunicated them by bell, book, and candle, "and by a thundering anathema consigned them over to the "devil? Did not the behaviour of their contemporaries and "successors favour this opinion?"

These "Ancient" Masons also repudiated the Coat-of-Arms of the London Stone-masons, and asserted that the true Coat of the Speculative Masons was the armorial bearings of King Solomon, indeed the Seal of the Grand Lodge of All England, at York was as follows;—"*Obverse*—Three regal crowns, 2 and 1, (the supposed arms of Prince Edwin.) *Reverse*—The arms of Masonry—parted per cross, in the 1st quarter a Lion; 2, an Ox; 3, a Man; 4, an Eagle. *Crest*—An Ark carried by two angels.

14.—People skilled in the Cabala, *i.e.* tradition—their secret science of expounding divine mysteries.—*Dermott.*

The inscription on the obverse is " + Sigil: Frat: Ebor: Per Edwin: Coll:" date, "A.D. 626." In reference to the symbols it may be mentioned that Vatablus quotes a Jewish writer, who says that the *Man*, the banner of Reuben, signified religion and reason; the *Lion* in that of Judah, denoted power; the *Ox* in that of Ephraim, represented patience and toilsome labour; and the Eagle in that of Dan, betokened wisdom, agility, and sublimity. However, the combination of these in the Masonic arms denotes the Jewish transmission of the Order from King Solomon, under whose government the twelve tribes were last united. These symbols were also used by the Rosicrucians, and as the Angel, Winged Bull, Winged Lion, and Eagle, they constitute the emblems of the four Evangelists.[15]

Contemporaneously with the later dates of this fourth chapter, there existed in London a Provincial Grand Lodge and Chapter of the "Royal Order of Scotland, H.R.M.—R.S.Y.C.S.S.," and the following is the official list of same from the Scottish archives in Edinburgh; three of the chapters it will be seen claimed, in 1743, to have existed time out of mind:—

No. 1. Grand Lodge at the Thistle and Crown, in Chandos-street, "Immemorial."

2. Grand Chapter at the Thistle and Crown, in Chandos-street, "Immemorial."

3. Coach and Horses, in Welbeck-street, "Immemorial."

15.—At Brent-Pelham, in Hertfordshire, is the monument of a knight, said to have died A.D. 1086: he is standing upon a *Cross Flourie*, under which is a serpent; about him are an eagle, a lion, and a bull, having all wings, and an angel. Cross-legged effigies, also exist of knights who could never have been crusaders, and even in some cases, the legs of females of knightly descent are crossed. Abbot Peter, of the monastery of St. Peter, Gloucester, had a Paschal Candelabrum, constituted about A.D. 1115, of of three sides in the tangled mass of which may be counted nine men and forty-two monsters. These monsters represent the wicked victims of vices personified. The candles and candlestick on the other hand were the fitting emblems of light-giving truth, and "the duty of light" says one of the three Latin inscriptions "is the practise of virtue." "The luminous doctrines of the gospel engages man to fly from the darkness of vice." Accordingly, this lesson is further enforced by the presence of the Angel, Winged Bull, Winged Lion, and the Eagle, ranged round the stem.

4. Blue Boar's Head, Exeter-street, "Immemorial."
5. Golden Horse Shoe, Cannon-street, Southwark, Dec. 11th, 1743.
6. The Griffin, Deptford, in Kent, Dec. 20th, 1744.

It is usually claimed that the French degree of Rose Croix is derived from the Scottish Orders of Heredom Rosy-Cross, the first of which is said to be the old Christian form of the Scottish "Master Mason," and the second a grade of Honorary Knighthood instituted by Bruce, after the battle of Bannockburn, where a considerable quantity of Knights Templars assisted him. It is just possible that some of these English Chapters became Royal Arch and Rose Croix Chapters, from the love of independance, and that existing degrees may be descendants of H.R.M.—R.S.Y.C.S.S.[16]

According to Rebold, the degrees of the Royal Order of Scotland, prior to the establishment of their modern Grand Lodge, in A. D. 1736, were a portion of the ceremonies of the Speculative Lodge, "Cannon-gate Kilwinning," which existed in 1679, and was composed chiefly of gentlemen. At the time of which we are writing it numbered many Jacobites, including Murray, Secretary to the Prince Pretender, whose name was erased from the Books of the Lodge; but there is a hiatus in the Minutes during the rising.[17] The oldest known Arch Chapter in Scotland is that

16.—Gadicke (Berlin, 1818), referring to this order says, that—"the order of St. Andrew (existed in the 14th century), and was incorporated with Masonry in 1679 or 1689"; the latter is about the date when James II. attempted to recover the kingdom. The order is believed to have lost its minutes in the rebellion of 1745. There is said to be some printed evidence of the Royal Order about the year 1650, and also some memorandum of about 1730 mentioning "Old Knights," but these are apocryphal; as the old Scottish Minute Book commences with a *revival* by a few old members in 1767. There is a record, however, of 1750, being the petition of Sir William Mitchell (F.D.L.T.Y.), addressed to "Sir Robert, R.L.F., "Provincial Grand Master of the Most Ancient and Honourable Order of "the H.R.D.M., of K.L.W.N.N.G., in South Britain; Sir Joseph Henry "Broomoot, F.R.D.M., Deputy Grand Master; Sir William P.R.P.R.T.O.N., "and Sir Richard, T.C.T.Y., Grand Wardens, and the rest of the Right "Worshipful Grand Officers of the said order." It is from Bro. Mitchell's documents that the foregoing list is derived.

17.—Bro. Horace Swete, M.D., states that he has an old tobacco box, which he asserts belonged formerly to the Earl of Melfort, who married in 1676, went

of Stirling Rock, where is a Lodge patronised by James I. It is said that there are Arch allusions here in 1743, and others of old, but uncertain date, to Red Cross, Templar, Sepulchre, and Malta. Whilst Prince Charles Edward Stuart was at Holyrood, in 1745, we are informed that he was made a Templar, and that Lord Mar was Grand Master of the Scottish Templars, in 1715, in succession to Viscount Dundee, who was slain at Killiecrankie, in 1689, bearing the Cross of the Order, as we are informed by Dom Calmet.

We have evidence, at this time, of the uncertainty caused by diversity of rites, in the work written by Dr. Fifield D'Assigny, dedicated to the "Most Noble and Puissant Prince Truth," Dublin, in 1744; wherein at p. 14, he says:—"That some have "been led astray with ridiculous innovations, an example of "which I shall prove by a certain propagator of a false system "some years ago in this city [Dublin], who imposed upon several "men under pretence of being Masters of the Royal Arch, *which* "*he asserted he had brought from the City of York*, and that the "beauties of the Craft did principally consist in the knowledge "of this valuable piece of Masonry. However, he carried on "this scheme for several months, and many of the learned and "wise were his followers; till at length his fallacious art was "discovered by a brother of probity and wisdom, who had some "small space *before attained that excellent part of Masonry, in*

abroad with James II. in 1688, and remaining in France was attainted; he informs us that "the box is of evident antique manufacture and workmanship, and dated 1670. On the lid is engraved the Masonic working tools of the three degrees, the jewels of the lodge, and many other Masonic devices, being nearly a copy of the tracing boards of the three degrees, with other signs, a brother who is Royal Arch easily understands." There is also the motto of the Scottish Royal Order of Rosy Cross, which is likewise that of the Ancient or Athol Masons—"Virtue and Silence." Our French brethren state that it was during the sojourn of Charles II. and James II. on the continent, that "Scottish Masonry" was introduced there; we are inclined to place faith for various reasons in this, and are no believers in Masonry having been first planted there in 1721. There is an Apocryphal charter of the Lodge at Stirling, from David I. (1147), which enacts: "And that you mack, instruck, and teach, the Masonry of St. John, in all its pairts and secrets, and as lik belted Knights, and cross-legged with armour, for the care and keeping of our holy religion." The Lodge "Glasgow St. John," has a similar charter.

"*London*, and plainly proved that his doctrine was false..... "There is lately arrived in this city a certain itinerant Mason, "whose judgement (as he declares) is so far illuminated, and "whose optics are so strong, that they can bear the view of the "most lucid rays of the sun at noon day; and although we have "contended ourselves with three material steps to approach our "Summum Bonum—the immortal God—yet, he presumes to "acquaint us that he can add three more, which, when properly "placed, advances us to the highest heaven.....I hope that no "innocent and worthy brother may at any time be misled by false "insinuations or *foreign schemes*.[18].....It could easily be proved "that the Knights of Malta, and many other religious Orders and "Societies, did borrow their solemn and religious usages from "our ancient fraternity."[19] It will be seen that the last lines are quoted from Dr. Anderson's Constitutions of 1723; but the Grand Master of the Knights of Malta, really expelled six Knights from the Island in 1741, for the crime of being Freemasons.

It would seem from the foregoing, that the York Grand Lodge had the Arch and its attendant degrees about 1740, and also that these existed at the same time in London; but at this date the York Grand Lodge became dormant, and separated into private bodies of Arch Masons, Templars, &c., to re-collect themselves after 1761.

The information of 1721, furnished by Bro. Cooke, ought to set at rest the question of the use of Rosicrucian language by the

18.—It might be inferred from this that there was a difference between York, London, and Continental Masonry, but the following from the first minutes of the "Ancients," dated March 4th, 1752, alluding to a person of the name of Macky, and his confederate Phealon, explains the state of affairs at that time:—"The Grand Secretary had examined Macky at the house "of Jas. Duffy, Tobacconist, in East Smithfield, who was not a Mason, and "that Macky appeared incapable of making an apprentice with any degree "of propriety, nor had Macky the least idea or knowledge of Royal Masonry; "but instead thereof he had told the people, whom he deceived, a story "about 12 marble stones, and that the rainbow was the Royal Arch, with "many other absurdities equally foreign and ridiculous." From this it would seem probable that Macky may have invented the degree of Ark Mariner.—Vide *Freemason*, 1870, p. 445.

19.—Bro. Wm. Jas. Hughan intends to reprint this work.

early English Freemasons. Several writers from 1724 to 1729, including E. Chambers, moreover, noticed this relationship; but in Germany, the philosophy of the Rosicrucians was taught under the assumed patronage of Eugenius Philalethes, by nine degrees, engrafted at this time upon the M.M., which (so far as we have had opportunity of judging), having little in common with English Templar Masonry indicate a separate rite. The Rosicrucian "Fame and Confession" states, that the key to the symbolical language was preserved amongst them in a large Dictionary, whilst it is believed that the "Key of Masonry" or "Knight of the Sun," taught this symbolic language to Freemasons.

From some unexplained cause, it would seem that whilst hitherto all the speculation upon Masonic Mysteries turned upon the Rosicrucians, it now veered round to the Templars, and henceforth we hear the last of the former. We should say that there is very little doubt but that the "three steps" above Master Mason alluded to above, were the last grades of the following rite which was practised in Ireland, and formed the system of the York Grand Lodge:—1 E.A.; 2 F.C.; 3 M.M.; 4 P.M.; 5 R.A.; 6 K.T. *(era* A.D. 32*)*; 7 K.T. Priest, or Holy Wisdom (era "Year of Revival," A.D. 1686). This latter degree was the *ne plus ultra*, and termed a "Tabernacle," and governed by seven pillars, as testified in the Talmudical formula:—"Wisdom hath builded her house, she hath hewen out her seven "pillars the light that cometh from wisdom shall never go out." There is also a High Priest and Conductor making nine officers, as in the 33rd degree A. & A. Rite. The seven seals on the V.S.L. appear to have symbolised the seven degrees of the rite, and we find in the "Pillars," the Cabalistical—Power, Riches, Wisdom, Strength, Honour, Glory, Blessing, forming a ladder with the seven binding questions which are obligatory on a "Holy Royal Arch—Knight Templar—Priest."[20] Bro. Godfrey Higgins

20.—Sir Walter Scott, seems in "Kenilworth" to have thought this a sectarian degree of Cromwell's party.

supposes the degree to be of great antiquity. It has some points common to "Christians of St. John," the present eastern followers of the Baptist, whom Higgins supposes to have been a Mithraic Priest. The jewel is the Cross and Serpent symbolising Priesthood in the Ancient Mysteries—"Be ye therefore wise as "serpents and harmless as doves." It may be observed that the first portion of the ceremonial of a Knight Templar very closely resembles the Rosæ Crucis degree, the ancient structure, threefold pilgrimage, and secrets, of both, being almost identical. The two Templar ceremonials also bear considerable analogy to the degree of Knight Kadosh, and they also have had secrets in common. Yet it is likely that the Rosicrucian resemblance of the three-fold Templar trials of constancy, courage, and humility, arise by imitation and divergence from the three trials made of an Ancient Templar and of a Knight Kadosh. And after all, when we consider that the Scottish Order of Rosy Cross claims to be of Templar descent, and to be the origin of the French Rose Croix (although this must not be accepted as certain), and that the York Grand Lodge (as we shall see) accepted the Templar but neglected the Rose Croix, and that the Kadosh claims to represent the Templar; we may be excused for doubting whether all are not one and the same order. The Rite, of which the prominent degrees are the Rose Croix, and Templar Kadosh, claims in the degree of "Prince of the Royal Secret" to have consisted, also, originally of seven degrees, and to represent the Templar in the degree of G.E.K.K., with which the Knights of Malta are to be associated. The only substantial difference is that this latter rite does not now include the "Priestly Order," though the K.H. maintains some of its forms; and the two degrees of Rosæ Crucis and Kadosh are more gorgeous than those of the other rite, and afford good grounds on which to argue the safe transmission of the order for 400 years. As practised in France, the K.H. degree has the ladder of seven steps, and seven passwords corresponding with the seven questions anciently addressed

to a Templar on his reception; and it is worthy of mention that the spiral staircase of the ancient Temple at Paris, admitted of defence from story to story, by seven successive gates with a sentinel at each.

We are aware of the unsatisfactory nature of this account of Masonry in the British Isles, but cannot go beyond what our documentary evidence authorises us, though we are inclined to credit the Templar traditions of a Masonic connection in 1686; for even Templary had been revived in France in 1681, under the Duke de Duras; and also the further Cabalistical or Rosicrucian nature of the ceremonies at that time. With regard to the Royal Order of Scotland, we think it quite as likely to be a new amalgam of these as not, by some additions upon their old degree of a Master Mason, and taken up by the Stuart party.

Masonry on the continent kept pace, and even surpassed its English rival; and Bro. H. B. Leeson, 33°, is possessed of an old charter, granted by the Pretender for the high grades, and has asserted that some French edition of the English Constitutions of 1720, printed at Brussels in 1722, contains in the 37th clause allusion to the following:—"All the Masters of Lodges, "Knights Elected Kadosh, Superintendents, Knights of Palestine, "Princes of Jerusalem, Masons of the Secret, Elus, Eccossais, "Knights Elected of St. Andrew, Ancient Masters of the Royal "Arch, Officers of the Grand Lodge, Masters, Companions, and "Apprentices." The accuracy of Dr. Leeson has often been called in question, and there is a very suspicious resemblance in this to St. Martin's reformation of the Rite of Paschalis, first formed in 1754;[21] but there is nothing absolutely impossible, as we have shewn that our Grand Lodge had a knowledge of some high-grade system in 1721, when they chartered a Lodge at Mons,

21.—St. Martin's Rite consisted of the following degrees:—1. E.A. 2. F.C. 3. M.M. 4. Ancient Master. 5. Elect. 6. Architect. 7. Master of the Secret. 8. Prince of Jerusalem. 9. Knight of Palestine. 10. Knight Kadosh.

in Belgium, and another at Dunkirk, and would no doubt forward the laws of Grand Lodge in M.S. Then again, the Scottish nature of the degrees may be explained by supposing that the founders of these old Lodges had been previously received in Jacobite Lodges, for there must have been Masons before Lodges could be chartered. We are informed by the Supreme Council of Charleston, America—where high-grade Masonry was introduced in 1767—that, "Knight of St. Andrew" is one of the old names of the Rose Croix, but this latter name does not occur in the list, and "St. Andrew" is now a totally different ceremony. It is believed that some such system of degrees was instituted for political purposes by the Jacobites, the three ruffians being Cromwell, Bradshaw, and Ireton; and certainly the three degrees of "Scottish Architect," and "Superintendents" or "Knights of Palestine," the degrees of "Irish Master," and the three "Elus," appear to have such a tendency.

Somewhere about the year 1728, the Chevalier Jas. Mitchel Ramsay, brought out a new system of seven degrees, which judging by the work called "Travels of Cyrus" (1727), we should suppose to have been the Red Cross, or Knight of the Sword, the Eagle, and its attendant orders, which, probably, included the Pelican and Eagle, and Kadosh Templar. He publicly broached his Knightly theory of Masonry at Paris, in 1740; and the theory and degrees were also manipulated by the Jesuit Lodge and Chapter at Clermont,[22] where our abdicated King James II. had settled.

22.—Gadicke, says—"this order became known in 1735-46, but had existed previously." Ramsay was a learned Mason and well acquainted with the Ancient Mysteries. He taught that the order of Speculative Masonry originated with a Society of Knights, in the time of Godfrey de Bouillon, that their duty was to rebuild the churches destroyed by the Saracens, and because many of the workmen were converted Christians, they adopted symbolic ceremonies with the object of instructing them in the Christian religion. He attempted to support this system, by the fact of the building of the College of Templars, in London, which was actually constructed in the 12th century, by the Fraternity of Masons who had been in the Holy Land.—Vide *Robinson's Proof of a Conspiracy*, p. 33.

The Grand Lodge of the Netherlands have recently discovered a letter from Bro. T. Manningham, D.G.M., of England, to Bro. Sauer, of the

Gadicke, says, that Field Marshal Henry Wm. Von Marshall, knew and worked the Templar degree in 1740; but that Baron Hunde, a wealthy nobleman, a privy councillor, and proprietor of many estates, born at Auberlaysitz in 1722, travelled over to the French army at Brabant in 1743, and was initiated into Templar Masonry. He was likewise connected with Von Marshall in 1751, and propagated his own rite of "Strict Observance" in 1754. This latter, inculcated a derivation from the Scottish Templars in 1314, and included *Pseudonyms* and customs of the Scottish "Royal Order," and conferred the following degrees:—1, Apprentice; 2, Companion; 3, Master; 4, Scottish Master; 5, Novice (Rosy Cross); 6, Templar; 7, Professed Knight (K.H. or P.O.). He held the governance of the "Seventh Province of the Order," under Prince Charles Edward Stuart,[23] and propagated his rite extensively in Germany and in Sweden.

Prince Charles Edward Stuart, as has been noticed, was made a Templar at Holyrood, (by some who had been members of the Order in 1715,) in the year 1745, and in April, 1747, he granted to Arras, in France, a Charter for a Metropolitan Chapter of

Hague, dated July 12th, 1757, in which that brother repudiating everything but the three degrees, says:—"Three foreign gentlemen (and "masons) lately visited the Lodge I belong to, and were introduced by me "to the Grand Lodge. On discoursing with those gentlemen, I found "Germany, Holland, and Switzerland, in some places have an order of "Masonry UNKNOWN to us, viz.:—Knights of the Sword, of the Eagle, of the "Holy Land, with a long train of etceteras.....and adorn themselves "with different coloured ribbons."....."My own father has been a Mason "these fifty years, and has visited Lodges in Holland, France, and England; "he knows none of these ceremonies. Grand Master Payne who succeeded Sir Christopher Wren is a stranger to them, so likewise is an old "brother of ninety whom I conversed with.....Knights of the Holy "Land, St. John of Jerusalem, Templars, &c., have existed, and I believe, "exist now; also the Knights of Malta. But what is that to Masonry? "I never heard they belonged to the fraternity of Freemasons, though I "do not doubt they have now, and have had, many Freemasons worthy "members of their order; but imagine they did not obtain their titles by "Masonry alone!"

The Kadosh is said to have been established at Lyons in 1743, *upon the basis of Ramsay's Knight of the Temple.* If such is the case, it may account for its after appropriation as "Commander of the Rose Croix" in England, for they were previously possessed of a Templar, and of the Pelican and Eagle. Ragon tells us however, "that in the very ancient manuscripts of English masonry the Kadosh is called 'K—' '(A—)'. It existed before Ramsay, to whom they erroneously attribute this monstrous conception."

23.—Laurie's *History of Freemasonry.*

Rose Croix which runs as follows:—"We, Charles Edward "Stuart, King of England, France, Scotland, and Ireland, and in "that quality S.G.M. of the Chapter of H. known under the title "of Knight of the Eagle and Pelican, and since our misfortunes "under that of Rose Croix, erect and create by this present Bull, "in the said town of Arras, a Primordial Chapter of Rose Croix, "&c., &c." The Pelican feeding its young is the jewel of the degree, and the banner of his father, James III, in 1715, bore the very same symbol. We therefore seem to identify both Templar and Rosy Cross Masons together in the two rebellions of 1715 and 1745.

The two Orders of Templars and Rosy Cross seem likewise to have been connected in this way in England at a later date, and conferred by some of the old Camps twice a year after the Templar ceremony. The following is an old London list of degrees, most probably of the "Observance" Conclave, London, and upwards of a century old;—but is headed "Consecrated Free "and Accepted Knight Masons:—Sir W. Hannam, Knight Grand "Elected Deputy Master:—Symbolical or the Craft, 3; Master "of the Architecture, 1; Master of the Royal Arch, 1; Master of "the Rosæ Crucis or triple +, 1; Master of the Encampment "of H.R.D.M., T.P., 1; Master of the Kadosh, Palestine, 1; Master "of the Red Cross, Physical, Philosophical, and Moral or the "last[24]." This rite bears such resemblance to that of Baron Hunde that it has been supposed to be a chapter of his Rite, but there is no evidence of this.

His Holiness, the Roman Pontiff, anathematised Freemasonry in 1738, and this led to the establishment of the order of Mopses in Germany. The Moravians established an Order of Religious Freemasons called "The Mustard Seeds," about 1740.

At the same period of time the Rosicrucian Rite, consisting of nine degrees existed in Germany, but was supplanted by the

24.—Bro. Robt. Wentworth Little.

Templar Rite of Baron Hunde:—1, Zelator; 2, Theoricus; 3, Practicus: 4, Philosophicus; 5, Adeptus Junior; 6, Adeptus Major; 7, Adeptus Exemptus; 8, Magister Templi; 9, Magus. Brun, the Chief of this Rite, (which has been recently introduced into England,) died in the middle of the century, and out of it was formed, in 1777, the "Brothers of the Golden Rosy Cross," which accepted only three degrees; a second schism was the "Initiated Brothers of Asia," originating in 1780.

In 1754, Martinez Paschalis started at Marseilles, Toulouse, and Bordeaux, a Rite of "Elected Cohens," or Priests, and extended it to Paris in 1767. It consisted of the following nine degrees:—1, Apprentice; 2, Fellow Craft; 3, Master; 4, Grand Elect; 5, Apprentice Cohen; 6, Fellow Craft Cohen; 7, Master Cohen; 8, Grand Architect; 9, Knight Commander. Some time after this date the Marquis de St. Martin reformed the Rite, as we before noticed, and started it at Lyons.

Another Rite was spread in Germany by a Lutheran clergyman, of the name of Rosa, under the patronage of the Baron de Prinzen. It was at first very popular but was afterwards superseded by Hunde's Rite.

About this period (1760), a Benedictine Monk of the name of Pernetti, and Gabrianca, a Polish nobleman, started a Rite of Swedenborgianism, under the name of the "Illuminate of Avignon." One version of it reads:—1, True Freemason; 2, True Freemason in the right way; 3, Knight of the Golden Key; 4, Knight of the Rainbow; 5, Knight of the Argonauts; 6, Knight of the Golden Fleece; but it was not until 1783 that the Marquis de Thomè modified the system as follows:—1, Apprentice; 2, Fellow Craft; 3, Master Theosophite; 4, Illuminated Theosophite; 5, Blue Brother; 6, Red Brother.

Count Von Zinnendorf introduced Swedish Masonry into Berlin, in 1776; his modification was as follows:—1, *Blue or St.*

John's Masonry.—1, Entered Apprentice; 2, Fellow Craft; 3, Master Mason. II *Red Masonry.* 4, Scotch Apprentice and Fellow Craft; 5, Scotch Master. III *Capitular Masonry.* 6 Favourite of St. John; 7, Elected Brother. The present Rite of the Grand Lodge of Sweden is as follows:—1, Apprentice; 2, Fellow Craft; 3, Master; 4, Apprentice and Fellow Craft of St. Andrew; 5, Master of St. Andrew, conferring civil nobility; 6, Brother Stuart; 7, Favourite Brother of Solomon; 8, Favourite Brother of St. John, or White Ribbon; 9, Favourite Brother of St. Andrew, or Violet Ribbon; 10, Member of the Chapter; 11, Dignitary of the Chapter; 12, Reigning Grand Master. Brother Samuel Beswick, in his work on the *Swedenborgian Rite* (New York, 1870,) states that that eminent man was initiated at Lund, in Sweden, in 1706. Though no evidence is afforded of this, we yet feel assured he must have been a Mason, or else he was so thoroughly embued with the ancient writers upon Cabalism and Theosophy that he has insensibly imbibed the style and knowledge of our Order, as what he has written will bear the double interpretation.

In 1766, one Schrœder founded an Alchemical Rite, at Marburg, called the "True and Ancient Rose Croix Masons."

In 1767 Baucherren instituted in Prussia, with the concurrence of Frederick II, a society called the "Order of African Architects," consisting of the following degrees:—1, Apprentice; 2, Fellow Craft; 3, Master. *Second Temple.* 4, Apprentice of Egyptian Secrets; 5, Initiate in the Egyptian Secrets; 6, Cosmopolitan Brother; 7, Christian Philosopher; 8, Master of Egyptian Secrets; 9, Esquire; 10, Soldier; 11, Knight. This Order is very highly spoken of. In the same year, B. Chastannier instituted a rite of "Illuminated Theosophists;" and the seven Egyptian degrees of the "Crata Repoa" were in vogue. It may be mentioned in reference to the latter, that 4,300 years ago, the ritual of the "Book of the Dead" implies that the sacred words delivered in

the mysteries were intended as incantations, by which the soul might afterwards vanquish all spiritual obstacles and reach the Halls of Osiris.

From the Baron Hunde's Rite sprang the Rite of the "Clerks of Relaxed Observance." Candidates were required to be Roman Catholics, and the degrees were as follows:—1, Apprentice; 2, Fellow Craft; 3, Master; 4, African Brother; 5, Knight of St. Andrew; 6, Knight of the Eagle; 7, Scotch Master; 8, Sovereign Magus; 9, Provincial Master of the Red Cross; 10, Knight of Light. The last being divided into five sections, comprehending Knight Novice of the third year, of the fifth year, of the seventh year, Knight Levite and Knight Priest.

Pernetti established the "Hermetic" or "Philosophic Scotch Rite," for Alchemical research; but Dr. Boileau, of Paris, modified this in 1776, as follows:—1, 2 and 3, Knight of the Black Eagle or Rose Croix, divided into three parts; 4, Knight of the Phœnix; 5, Knight of the Sun; 6, Knight of Iris; 7, Freemason; 8, Knight of the Argonauts; 9, Knight of the Golden Fleece; 10, Grand Inspector, Perfect Initiate; 11, Grand Inspector, Grand Scotch Mason; 12, Sublime Master of the Luminous Ring.

In 1775, Savalette de Langes, Keeper of the Royal Treasury, invented the Rite of *Philalethes*, or Searchers after Truth, at Paris:—1, Apprentice; 2, Fellow Craft; 3, Master; 4, Elect; 5, Scotch Master; 6, Knight of the East; 7, Rose Croix; 8, Knight of the Temple; 9, Unknown Philosopher; 10, Sublime Philosopher; 11, Initiate; 12, Philalethes.

The Baron de Tschoudi established the following:—1, Apprentice; 2, Companion; 3, Master; 4, Perfect Master; 5, Symbolic Elect; 6, Architect of Heredom; 7, Mason of the Secret (a sort of Arch); 8, Prince of Jerusalem; 9, Knight of Palestine (Orient of Upsal—63° Mizraim); 10, Knight of Kadosh or

Holy Man. The degree of "Palestine" commemorates 81 Knights, who passed into Europe as Templars, A.D. 1150, and settled at Upsal, spreading Masonry over Europe.—"The Nathineens were Priests vowed to the service of the Temple, of which Esdras makes mention, called Phohal-Kal-Pharat-Kadosh, separated by the holiness of their manners."

In 1776, Adam Wishaupt instituted the Order of the "Illuminati" which consisted of fifteen degrees, and was of infidel tendency.

In 1780 the "Primitive Rite of Narbonne" was established.

A Rite of thirty-three degrees was established at Namur, in Belgium, by Brother Marchot, an advocate at Nivelles, called the "Primitive Scotch Rite." It resembles the present "Ancient and Accepted Rite," but the degrees are differently arranged.

The "Reformed Rite" was a modification of Hunde's, consisting of two degrees above Craft Masonry, viz:—4, Scotch Master; 5, Charitable Knight of the Holy City; and established at Willelmsbad, in 1782. In Poland it was called the "Reformed Helvetic Rite."

In 1780, the "Sublime Masters of the Luminous Ring," of three degrees was founded at Paris, it was purely Pythagorean.

Bahrdt founded the following Rite at Halle, in Germany:—1, Youth; 2, The Man; 3, The Old Man; 4, The Mesopolyte; 5, The Diocesan; 6, The Superior. The man's character seems not to have been good.—This Rite was suppressed.

The French "Adonhiramite Masonry" consisted of the following degrees:—1, E. A.; 2, F. C.; 3, M. M.; 4, Perfect Master; 5, Elect of Nine; 6, Elect of Perignan; 7, Minor Architect or Scotch Apprentice; 8, Grand Architect or Scotch Fellow Craft; 9, Scotch Master; 10, Knight of the East; 11, Knight of the Rose Croix; 12, Prussian Knight.

The impostor, Joseph Balsamo, Count Cagliostro, established his Rite upon some papers bought in London, in 1779, it consisted of the following:—1, Egyptian Apprentice; 2, Egyptian Fellow Craft; 3, Egyptian Master.

In 1786 the "Grand Orient of France" founded the following Rite:—1, Apprentice; 2, Fellow Craft; 3, Master; 4, Elect; 5, Scotch Master; 6, Knight of the East; 7, Rose Croix; and later it adopted seven other leading Rites.

Fessler drew up a Rite from the "Golden Rosy Cross," the "Strict Observance," and the Ancient "Chapter of Clermont," at Paris, consisting of the following degrees:—1, Apprentice; 2, Fellow Craft; 3, Master; 4, Holy of Holies; 5, Justification; 6, Celebration; 7, True Light; 8, Fatherland; 9, Perfection.

We have given these before entering upon the History of the "Ancient and Accepted Scottish Rite," but in addition to this number many other new degrees and Rites were invented. Pyron also instituted a Rite of 43 degrees, and Fustier one of 64 degrees. In all we have about 70 rites, with an average of 20 degrees each.

Unquestionably, however, the most grandiloquent of all the Rites was one with a history we are now about to open up. It is stated that in 1754, the Chevalier de Bonneville established the "*Rite of Perfection*," and called it the "Chapter of Clermont," in honour of Louis of Bourbon. However that may be, Pirlet, a tailor, and Lacorne, a dancing master, Deputy of Chaillon de Joinville, established a series of 25 degrees, (elsewhere attributed to de Bonneville) at Paris, in 1758, and called themselves the "Empire of the East and West." Ragon informs us, that owing to the immoral character of Lacorne, he was deprived of his office in the Craft, and in order to revenge himself, determined to set altar against altar by the collection of this series of degrees. The members assumed the titles of "Sovereign Prince Masons, Sub-

"stitutes General of the Royal Art, Grand Superintendents and "Officers of the Grand and Sovereign Lodge of St. John of Jeru- "salem." These 25 degrees were ruled by Inspectors General. We know but little of this "Holy Empire" for some years, but Chaillon de Joinville gave a Patent to Brother Stephen Morin, a Jewish merchant, as Inspector General, in 1761, to propagate the rite in the West Indies. It had reached Berlin in 1758, and at Bordeaux adopted a representative Constitution, in 1762, which is yet preserved. Bro. Morin granted a Patent, in 1767, to Bro. Henry A. Francken, who thereupon founded a Chapter at Albany, New York,—the tracing board belonging to this Chapter is yet preserved, and is dated 1769: it has upon it a double-headed Eagle, sword in claws, placed upon a ladder of seven steps, as in the old English Templar certificates. Brother Francken in this Patent is styled "G.E.P. & S. Mason, Knight of the East, and "Prince of Jerusalem, &c., &c., &c. Patriarch Noachite, "Sovereign Knight of the Sun, and K.H., Prince of Masons and "Deputy Grand Inspector General." In 1769, Brother Morin was at Kingston, Jamaica, and stated in a Grand Consistory of "Princes of the Royal Secret," (then 29° now 32°) [25] that from investigations made in Paris to learn whether the Masons styled Kadosh were not in reality the Knights Templar, [26] it had been determined that the degree should for the future be styled "Knight of the White and Black Eagle"—the colours of the Templar Beauseant—and that the Jewel should be a Black Eagle. The degree is so styled in the Bordeaux Statutes of 1762. The Grand Orient of France annulled Morin's Patent in 1766, so that all his doings after that date were irregular. It may be observed that the introduction of an element into the Kadosh, from the *Holy Vehm*, Free Judges, or Secret Tribunal of Westphalia points to modern Germanic revision. This Tribunal

25.—*Statutes of the Ancient and Accepted Rite*, New York, 1862.
26.—*Ways to Things by Words*, by John Cleland, 1766, purposes to trace Mason, Mani, and Paganes—the first G.M. of the Templars—to one and the same root.

of the *Holy Vehm* was a sort of bastard offshoot from the Mysteries of Odin and Thor, sworn to judge and avenge in silence, and known to one another by signs and tokens amongst which appears the letters S. S. G. G.; the object was secret and even-handed justice to rich and poor alike by the cord and the dagger. From Albany the degrees of the Rite spread to Charleston, in the Southern States of America, and elsewhere from this time continued to be propagated by wandering pedlars. Brother Moses M. Hays, the deputy of Brother Morin, we find settled at Newport, R.I., about 1775, and in 1781 conferred the degrees upon Brothers Moses Seixas, Peleg Clark, &c., the Albany concern in the meantime having become dormant. A Brother Abraham Jacobs received the degrees of the "Empire," at Charleston, in 1787, and commenced their propagation in the West Indies and Southern States of America, some times in company with a Dr. de la Motta, and settled at New York, in 1803, and here for the present we will leave the "Empire."

During all this time it is very unfortunate that we have so few records in England, owing to the degrees above Master Mason being conferred in the "Secret Conclaves," where no minutes were allowed to be recorded. Grand Master Deuchar, of Scotland, traced the Templar Order to about 1740, by means of living members,[27] and the same could be done, formerly, for some of the English Encampments. The system of Templary, evidently, conferred the degree of Knight *Rosæ Crucis*, and appears to have inculcated its Rosicrucian origin. What the antiquity in England of the Kadosh, as a separate degree, may be, does not seem very clear; but it is usually considered that the Priest was the Commandership of the *Templar*, the Kadosh of the *Rosæ Crucis*, and the Prince of the Royal Secret of the *Order of Palestine*. The very fact of a Paris commission in 1760, being called upon to enquire whether the Templar and the Kadosh were identical degrees, shows that at that time their separate nature was of some antiquity.

27.—Laurie's *History of Freemasonry*.

It is evident from the Minutes of the Ancient or Athol Masons, in London, that it was not until after the middle of the 18th century, that a *separate organisation* was created for the degree of Holy Royal Arch; for we find it on record, that on the 2nd Sept., 1752, "Every part of real Free-masonry was traced and explained, except the Royal Arch." On Dec. 5th, 1753, they elected Bro. Robert Turner, first G.M., and on the 27th Dec., 1754, he was succeeded by the Hon. Edward Vaughan, who presided until the election of the Earl of Blessington, on the 1st of Dec., 1756; and on the 2nd March, 1759, it was "ordered "that the Masters of the Royal Arch shall also be summoned to "meet, in order to regulate things relative to that most valuable "branch of the Craft."[28] The Earl of Kelley was elected the G.M. of the Order, in 1760, and succeeded by the Hon. Thomas Mathew, in 1767.

It was probably owing to the temporary dormancy of the Grand Lodge of all England, at York, for many years during this period, that these elections took place in London, of the "Ancients;" and it was not until 1761 that the York Masons bestirred themselves, and elected their old member, Bro. Francis Drake, the eminent Antiquary, Grand Master. There existed here an Ancient Encampment of Templars; and the Grand Lodge was named—"*The Druidical Lodge, or Chapter of Royal Arch Masons, or Encampment of Templars, or College of Heredom Templars.*" The successors of G.M. Drake, were—John Sawrey Morritt, 1763; John Palmes, 1765; Seth Agar, 1767; George Palmes, 1768; Sir Thomas Gascoigne, Bart., 1771; Charles Chaloner, 1773; Henry Stapelton, 1774; Wm. Siddall, 1776; Francis Smith, 1780; Robert Sinclair, 1781; Edward Wolley, 1792. The names of the two latter are prominently mentioned in the Minutes of Constitution of the Jerusalem Encampment, Manchester, 1786.[29] The Grand Lodge occasionally held its meetings

28.—*The Freemason*, 1870, p. 507-8.
29.—Vide the writer's *History of the Conclave*, published by the Provincial Grand Conclave of Lancashire.

in the Crypt, under York Minster, where their stone seats are or were recently to be seen.

We are informed by Bro. Wm. Jas. Hughan, Pro. Gd. Sec., Cornwall, in his recent, most excellent, "Masonic Reprints," London, 1871: "Particular business was transacted on 2nd June, 1780, and the proceedings are thus recorded:—

"That the Grand Lodge of all England, comprehending Five "degrees or orders of Masonry, shall, from and after St. John's "Day next, be assembled five times in a quarter to wit,—one "night on the Degrees of Enter'd Apprentice, one night in the "Fellow Craft's Degree, one night in the Master's Degree, one "night in the Degree or Order of Knight's Templar, and one "night in the most sublime Degree of Royal Arch, and each "year to consist of four quarters, viz:—

1st Quarter	1.	N. of G.	Last Monday in July	Ent'd Appren. Lodge
	2.	,,	Second Mon. in Aug.	Knight Templars
	3.	,,	Last Monday in Aug.	Fellow Crafts
	4.	,,	Second Mon. in Sep.	Royal Arch Chapter
	5.	,,	Last Monday in Sep.	Master Lodge.

"And that the Grand Lodge be accordingly summoned one "night in each quarter for each degree. The fees to the Grand "Lodge for the *First* degree, 2s. 6d.; for the *Second* degree, 3s. 6d.; "for the *Third* degree, 4s. 0d.; for the *Fourth* degree, 5s. 6d.; "and the whole *Five* degrees, 7s."

Bro. Hughan, takes notice that both the Templar and the Royal Arch are indiscriminately ranked as the *fourth* order; but the York Encampment at Manchester, passed a law in 1786, to compel the remaking of any Brother as "irregular," who had been received a Templar without first having the Royal Arch. There is an old theory that the Arch was brought from Palestine, or invented by the Templars. The whole history of the high-grades shews uncertainty, as to how they should rank. The

"Royal Order of Scotland" was conferred, formerly, on Master Masons, but is now confined to the Royal Arch. Indeed, there were Templars made, even in England, who were not Masons.

It would not seem that the system of the York Grand Lodge differed very materially from that practised elsewhere in England, but the presiding officers of their "Arch" represented—S.K.I. H.K.T., H.A.B. Elsewhere, in some parts of England, the ceremonials of Arch Masonry would appear to have consisted of three parts:—1, Solomon's Arch of Enoch; 2, The Red Cross of Cyrus; for which others gave—the Veils (alluding to Moses); 3, The Arch of Zerubbabel. The lecture gave the "Stone of Foundation." In Lancashire, a degree called the Mark, was conferred upon Past Masters; and it went also under the name of the "Mysterious Red Cross of Babylon," and gave the history of Daniel, and his creation as a Persian Prince, for his interpretation of the words:—*Mene, Mene, Tekel, Upharsin.* The mark pass alluded to the crossing of the river between Tatnai and Shethar-boznai, when he produced specimen of his work as a builder of the second Temple. The Operative Lodge of St. John, Banff, Scotland, mentions in its bye-laws of 1765, *two* degrees of "Royal Arch and Super-Excellent," and from 1790 the degrees of Knights Templar, and Knights of Malta.

It is said that the "lost secrets" were removed from the Master Mason's Degree to the Royal Arch, by that learned Bro. Thomas Dunckerley, who held high honours in every order, giving him influence to enable him to reconstruct and introduce the present Royal Arch to the London Grand Lodge of 1717, which established a Grand Chapter thereof in 1769, and published its regulations in 1782. He was made a Templar of the "Seven Steps," in the "Eminent" Camp at Bristol.

It was in 1780, that the "Antiquity" Camp of Bath, and the "Eminent," of Bristol, confederated, under a CHARTER OF COMPACT, yet existing, consisting of 20 Articles, and bearing the Seals of

the Orders of Knights Templars, Rosæ Crucis, Kadosh, &c. These laws established a "Supreme Grand Encampment" at Bristol, and enact that after such date, all who did not acknowledge its supremacy, should be treated as irregular.

In 1782, the Camp of Observance, London, applied to the "Royal Order of Scotland," for recognition in the degree of Rosy Cross, but the two ceremonials appear to have differed too materially. It was also about this date that the "Observance" Chapter introduced the Rosæ Crucis into Dublin, Ireland, through the Chevalier Laurent.

We are informed by Bro. Thomas Dunckerley, that when he was called upon by election, to take the Grand Mastership of the High-grades in 1790, he found four Conclaves which had existed "from time immemorial," established at the following places:— LONDON ("Observance," of seven degrees); YORK ("Redemption");[30] BRISTOL ("Eminent," of seven degrees); BATH ("Antiquity"); and various other Chapters, immediately, ranged themselves under his banners. He styled himself "Grand Master of "the Grand Conclave of the Royal, Exalted, Religious, and "Military Orders of H.R.D.M.—Grand Elected Knights Templar,

30.—A Conclave of seven degrees as well as the Encampment at Bath. The learned Bro. Dr. Oliver received his high-grades in the old York Conclave, now meeting at Hull, and Bro. Dr. D. W. Nash in the "Baldwyn" at Bristol. Here the Conclaves are arranged probably according to the importance of the cities, having no guide to date. It would seem as if the "Seven Steps of Chivalry" were modified to Rosæ Crucis, and Templar Kadosh as the 6th and 7th degree. Bro. Geo. Oliver, D.D., states that "in 1784 the 25° of Heredom were practised at York by the college of Heredom Templars, being No. 1 under the constitution of the Ancient York Lodge, south of the river Trent, sitting at York."

The minutes of the Camp of "Antiquity" at Bath, has the following:— "William Boyce (1790), took all the degrees of ye Red Cross, also Royal "Ark Mariners, and many other sections and degrees, having first a dispen- "sation, afterwards a warrant thereby to act." Out of this series of degrees of the "Royal Grand Council of Antient Rites—time immemorial," sprang the London Grand Conclave of Knights Templars in 1790. In 1793, the London Ark Mariners attempted to establish a Grand Vessel under authority of the Duke of Clarence, and did actually grant a few warrants which included, Mark, Ark, Templar, &c., &c., &c. The Bath minutes shew that the seven degrees of the Templar Rite, the 29° of Heredom, and the 90° of Mizraim, were given in 1811, 1822, 1839, &c. The York authority gave the degrees at intervals of six months, but there was no great variation between these authorities. The high-grades in both formed a sort of Commanders Council, or "Inner East."

"K.D.S.H., of St. John of Jerusalem, Palestine, Rhodes, &c." He adopted a double system of fees for warrants and initiations:— "For a Conclave of Knights Templar, £2 2s 0d.; for a Conclave "of Knights Rosæ Crucis and Knights Templar, £3 3s. 0d. "To be installed a Knight Rosæ Crucis, £1 1s. 6d; to be "installed a Knight Rosæ Crucis and Knight Templar, £2 12s. 6d." The clothing was a cocked-hat, cockade, black-sash, silver star, gilt cross, and a sword. According to Arch-deacon Mant, three Templar, Rosy Cross Masons, meeting without further warrant, had power to confer the R. C. The "Seven Steps" alluded to, are perhaps not the old seven degrees of perfection, but probably a modern attempt to bring the rites of chivalry into harmony. These seven grades, seem, moreover, not to have been uniform in all parts of England. Those of the Grand Encampment of Bristol, are—1, K.T.; 2. St. John; 3, Palestine; 4, Rhodes; 5, Malta; 6, Rosæ Crucis; 7, Kadosh: whilst those of York, now of Hull, are—1, K.T.; 2, Sepulchre; 3, K. of M.; 4, K.T. Priest; 5, Red Cross; 6, Rosæ Crucis (or Templar Royal Arch); 7, K. Kadosh (or Commander's Degree of *ne plus ultra*). The meetings of the Rosæ Crucis, and other similar degrees, were held annually, in Holy-week, and the governing body being formed of Knight Commanders, was styled—"Grand Conclave of the Royal Order of H.R.D.M., K.D.S.H., Palestine, *ne plus ultra*." The jewel worn, was a Maltese Cross of metal, for Companions; Patriarchal Cross, for Commanders; and for those who had both Rosæ Crucis and Kadosh, the Cross surmounted with a skull, pierced with a dagger. The Rosæ Crucis seal has a ladder of seven steps, behind, are cross-swords, circle, and 33 stars; at the foot of the ladder is the letter M, and at the top a glory—the letter N, triangle, and cubic stone; various letters are scattered about, the dates 1118, 1314, the ages 3, 5, 7, 9, 27, 81, the letters P.K., H.M., &c. The Templar Kadosh seal bears a column, surmounted with rays of light, and square, level, and plumb rule; behind, are two swords crossed, below, 'A.L., 5795' (or 1791),

'LXXXI.' At the sides of the column are—Mitre, Maltese Cross, Patriarchal Cross, Jerusalem Cross, six stars, two letters; and round the seal the inscription—"R.O., H.R.D.M., K.O.D$^{H.}$, K.T.P., H.P.R., *In Hoc Signo Vinces.*" The whole is surmounted with the emblem of Constantine—a double-headed eagle—allusive to the eastern and western empire.

The high-grade theory of Bro. Dunckerley, who was an old and learned Mason prior to 1790, was as follows, and his system of "Seven Steps" the following:—1, R.A.; 2, Eastern Star; 3, Rosæ Crucis (with care of Holy Sepulchre); 4, K.T.; 5, Knt. of the East and West (1272); 6, Knt. of Palestine (Edw. I.); 7, K.H. Writing of the progress of the Templars, he says:—

"Six millions of people of different nations, united, and vowed "to conquer Jerusalem; they wore the Calvary Cross on the "shoulder, and as the Emperor Constantine the Great had in "A.D. 313, seen the Red Cross in the air, with "*In hoc signo* "*vinces*," they took that motto, and the word for charging the "enemy *Dieu le veut*.....Many Royal Arch Masons and Knights "of the Eastern Star,.....had built a church,.....dedicated to "St. John of Jerusalem, and when that city was taken by Godfrey "of Bouillon, A.D. 1103, he gave the care of the Holy Sepulchre "to the Knights of the Eastern Star, with the additional title of "Knights Rosæ Crucis.....In A.D. 1118, King Baldwin II. "instituted the Order of Knights Templar of St.John of Jerusalem, "in which he incorporated seven Knights Rosæ Crucis,.....after "the ninth crusade, A.D. 1272, the institution of Knights of the "East and West was established.....King Edward I. dubbed "them Knights of the Temple of Palestine.....The origin and "history of the Seventh degree or Knights Kadosh may not be "written."

At this time the London Grand Lodge, of 1717, was under the Grand Mastership of H.R.H. George, Prince of Wales; the Grand Lodge of All England and its higher orders had held its

last meeting in 1792, and the Grand Lodge of "Ancient York Masons," in London, since 1776, was presided over by the Duke of Athol.

Brother Sir Thomas Dunckerley died in 1796, and was succeeded in the Grand Mastership of the Templar Order by the Right Honourable Thomas Baron Rancliffe in the same year. Lord Rancliffe, however, allowed the Order to fall into decay for some years; but it was again revived in 1804 by the Grand Patron H.R.H. Edward, Duke of Kent. Ragon gives a ritual of this date, which he says was furnished to some Templar Conclave in the West Indies; whilst it shews little general deviation from the accustomed work, it instals a candidate a "*Knight Templar and Grand Elected Knight Kadosh.*"[31] Subsequently, in a bull, His Royal Highness alluded to some innovations introduced at the revival, and ordered the old Dunckerley system to be returned to, but without explaining what those innovations were. He was succeeded by Judge Waller Rodwell Wright, in 1809, under whose Grand Mastership prominence was given to the degree of "Red Cross of Rome and Constantine." In 1811, the Grand Mastership of the Order vested in His Royal Highness the Duke of Sussex, who subsequently in 1813, became Grand Master of the two "United Grand Lodges." The Duke then neglected the Templars, but the old "Baldwyn Encampments" continued in an unostentatious way their "Council of Rites," (yet existing) which embraced all Masonic Orders, either known in England or

31.—This confirms Morin's statement that it had been decided the two orders were one and the same, although the Templar dates A.D. 1118, and the Kadosh A.D. 1314. In Dr. Dalcho's Circular of 1802, the Duke is acknowledged as head of the Kadosh degree in England; and the same was possessed in Ireland as a separate grade at the same date.

The French Templars established a rite of eight degrees about this time, which claimed descent from those Templars who revived the order in 1705 under Philip of Orleans, with a "Charter of Transmission" in 1314 from Jacques de Molay. 1. Initiate. 2. Initiate of the Interior. 3. Adept. 4. Adept of the East. 5. Adept of the Black Eagle of St. John. 6. Perfect Adept of the Pelican. 7 Esquire. 8. Knight and Levite of the Interior Guard (K.H.). The Duke of Sussex held the office of Grand Prior of the French Order of the Temple under Sir Sydney Smith.

abroad (including the 90° of the Order of Mizraim), and gave all under one certificate, emblematically engraved and which is still used, and greatly valued.

It is evident from what has gone before, that as these Masonic Rites are but the product of private individuals, one rite is just as valid as another; the only tests being the learning, purity, tolerance, good government, charity, and freedom from misrepresentation. Two brothers, at the beginning of the 19th century, established a system of degrees called the "Rite of Mizraim," of 90 degrees. After this, was collected 96 degrees as the "Rite of Memphis." But the boldest flight was taken at Charleston, America, by Dr. Frederick Dalcho, and Dr. de la Motta, who re-established, in 1802, the old rite of the "Empire of the East and West," under the name of the "Ancient and Accepted Scottish Rite," of 33 degrees. In a circular which Dr. Dalcho issued, in 1802, the Kadosh is then said to be the 29th degree. Judging from the old English certificate plate of the "Royal Grand Council of Ancient Rites, *time immemorial*," the addition made is "Prince of the Tabernacle," and the old official degree of "Grand Prince and Keeper of the Ancient Royal Secrets," is divided in the new Fred. Dalcho Rite into three parts, the last of which is "Sovereign Grand Inspectors General," in whom all power is vested. To support this self-conferred power, the name of Frederick the Great was forged to the "*Secret*" Constitutions of the Order, and a legend of the same inserted in the degree itself. Under this, large sums of money are being collected, which impudent hoax,—not to call things by a harsher name,—is utterly repudiated by all Masonic historians.[32] Divisions without end have been caused in

32.—Vide *Freemason's Magazine*. Vol. v., 1861, p. 488. Vol. vi. 1862, p. 86, 145, 229, 245. Dr. Folger's *History of the A. & A. Rite*, New York, 1862. Findel, Kloss, Rebold, How, &c., &c. Vassal, *Essai historique sur l'institution du Rit Ecossais*, Paris, 1827, p. 19. Mirabeau, *Histoire de Monarchie Prussienne*, vol. iii., 1788. Official proceedings of the centennial celebration of the Initiation of Frederick II., Berlin, 1838. Lenning, *Encyclopodæ. Hermes*, vol. i. p. 296. *L'Histoire secrete de la Cour de Berlin*, 1789, vol. i.,

America by this rite: first, by its ridiculous claims to govern Grand Lodges, and secondly, by the perpetual "splits" and quarrels amongst themselves. Two S.G.C. 33° started up in New York, one under the auspices of Cerneau, a French jeweller, in 1806, who had received his degrees several years previously; and a second under the auspices of J. J. J. Gourgas, who received his first and second degrees, (all he had) from a *spurious* French Lodge, [33] to which Brother Jacobs, in 1808, added 14 others, and his employer, de la Motta, whose clerk he was, the remaining seventeen. In the battles which ensued both parties were periodically victorious, but Gourgas was supposed to have breathed his last about 1830. In 1804, Count Grassi Tilli took the Rite from Charleston to Paris, and in 1805, a S.G.C. was formed at Milan. The Irish Prince Masons or Templars, obtained the 33rd degree in 1823, and the Scotch from Paris in 1843, through the hands of Dr. Morison.

It would not be to the interests of Freemasonry to detail all the scandals caused in America by the quarrels of the "Holy Emperors," and we will therefore draw a veil. But the Duke of Sussex having passed away, in 1843, it was deemed a fitting time by a brother, whom the Duke had formerly suspended from Craft privileges, to introduce the *advantages* of the Rite into this country. Accordingly, Dr. Goss, (alias Crucifix), of the Edinburgh Priory, and E. C., in 1836, of the "Cross of Christ," London, [34] applied to the "Supreme Emperor," Gourgas, then

p. 215. Chemin du Pontes, *Memoire sur L'Eccossisme.* Clavel, *Histoire Pittoresque.* Schlosser, *History of the 18th century.* Mitchell, *History of Masonry*, p. 116. Albert Pike, Address, 1858. *Statutes of the Ancient and Accepted Rite*, New York, 1862, in which, pages 129 & 134 shew the *same* five signatures "effaced by the attrition of sea water." The forgery is admitted in the modern title of the Charleston body—"Mother Council of the World." Bro. Beswick, *Swedenborg Rite*, New York, 1870, says—"that Frederick the Great of Prussia was a declared enemy of the Ancient and Accepted Rite, to the day of his death in 1786, yet, on the other hand, he had a lodge working the Swedenborgian Rite under his own auspices." Bro. Merydorff has critically examined the five signatures and shews them to be false in an official declaration of the Grand Lodge of the Three Globes, at Berlin. (*Freemason's Magazine*, January 10th, 1863, p. 23.)

33.—Bro. Jacob Norton, of Boston—a very conscientious writer.

34.—Vide—*Freemason's Quarterly*, 1840, p. 420 & 446, for further particulars. There was a deal of professional quackery in after proceedings.

clerk on a boat trading with Liverpool, to establish the present S.G.C., 33°, in London. This was accordingly done, and jubilant with such success "Emperor Gourgas" turned up again in New York, in 1848, to cause further dissension. Brother Goss was supported in this step by Dr. H. B. Leeson, whom he had himself dubbed in the "Cross of Christ," London, Dec. 16th, 1836, and to whom Brother Goldsworthy gave the Rose Croix and *ne plus ultra*, May 5th, 1837, at a small tavern in Clerkenwell. The name of Dr. Oliver, who received his high grades in the Hull Encampment, was obtained as an Honorary 33°, and they were joined also by Dr. Davyd Wm. Nash, whom they afterwards expelled because he persisted in continuing his allegiance to his old Encampment at Bristol, which, with Bath, maintained their old system of "Seven Steps" under his leadership, and are, with their other colleagues, the sole genuine holders of the Rose Croix degree in England. Having accomplished the establishment of the "Holy Empire" in England, the conspirators set about reviving the Grand Conclave of Knights Templar, in 1846, under their own auspices with Colonel Tynte as G.M., and forced upon the modern Conclaves that system without a history now existing. This, however, met with no approbation from the old Conclaves, and when the following, after much delay and trouble, united themselves with Grand Conclave they reserved all their ancient rights and privileges, viz:—*Antiquity*, Bath; *Baldwyn*, Bristol; *Redemption*, York; *Observance*, London; *Jerusalem*, Manchester; *Union*, Exeter; *Abbey*, Nottingham, &c., &c., &c. This rite authorises the degrees to Rose Croix for Knights Companions, and to Prince of the Royal Secret for Commanders: same being approved and acknowledged by the "Royal Grand Council of Ancient Rites," with the Rites of Heredom and Mizraim; this is the only legal body in this country, inasmuch as it is in a position to enforce its authority under the "Articles of Union" of the "United Grand Lodges," of 1813.

The S.G.C. of Dr. "Crucifix" for many years maintained only a languishing existence, but as they increased in funds and members they assumed a bolder tone; many Conclaves readily surrendered their degrees to them, and the remainder they commenced to stamp out with a vigour worthy a better cause. From its first institution till now the rite has been ruled by this S.G.C, 33°, who elect themselves for life, the worst feature of the Council being this; the ridiculous pretensions of its titles of which "Prince" is the least; and the collection of many thousands of pounds under a forged power. Whilst we have been passing through the press, this S.G.C. have registered themselves as a "Limited Liability Company" to enable them to meet unmolested for the reception of fees, and for the personation of Frederick the Great, of Prussia, in robes, crown, sceptre, and top-boots. *O tempora! O mores!* The members should now insist upon the 31° and 32° being made elective in the lower grades, and this obtained, the pretended "statutes" are destroyed.

For three reasons this English S.G.C. is irregular:—1. It was constituted by a spurious craft mason; 2. The constitutor's S.G.C. in New York was irregular; 3. This English Council invaded ground already occupied by a more ancient and important body, yet working, and no council is legal by their self-made powers of 1802—unless recognised by the older authority.

In 1865, a new rite, including the principal features of all the others, was reduced. cumulated, and promulgated, by rule first of Marshal Magnan and the Grand Orient of France, (the governing Masonic body there,) [35] with the Chiefs of Memphis;

35.—This Grand Orient derived from the Craft Grand Lodge of England, in 1725, and latterly, works and recognises the following Rites, appointing representatives with Chapters in America and elsewhere. 1. French Rite. 2. Rite of Heredom. 3. A. & A. Rite. 4. Rite of Kilwinning. 5. Philosophical Rite. 6. Rite du Règime rectif. 7. Rite of Memphis. 8. Rite of Mizraim. All under a Grand College of Rites.

The "Rite of Memphis" was introduced into New York by the founder, Jacques Etienne Marconis de Negré, in person, Nov. 9th, 1856. He describes himself in the warrant as "Supreme Chief of the Order, Great

in this the "Ancient and Accepted" degrees are the first 18° of this "Ancient and Primitive Rite," and those of Memphis constitute the higher nine degrees. The Rite is worthy of support from its learned and tolerant character, it is practised in America, Roumania, France, Italy, in this country, and in fact all over the world, appointing representatives mutually, its votaries asserting that it will eventually swallow up all other rites.

We think we have sufficiently established the fact of the connection of Freemasonry with the other Speculative Rites of antiquity, as well as the antiquity and purity of the old English Templar Rite of *seven degrees*, and the spurious derivation of many of the other rites therefrom. For Christian Masons we recommend it in its legitimacy to the brethren, and to those who desire to combine liberality with the practice of high degrees, the "Ancient and Primitive Rite" of Masonry; the last of which will form a most learned introduction to the first, without any sacrifice of principle, for since we have opened the portals of the craft to all creeds, no one can justly complain at the further extension of the principle to the higher degrees.

"E. of the S.C., Sub. Com. of the three legions of the Knights of the O.; "Member of the Alidee, decorated with the great Star of S. of Eleusis; "President of the Mys. 96th and last degree; Honorary Grand Master of "the Philosophical Persian Rite; one of the Grand Commanders and In- "spectors of the Rite of Mizraim; Honorary Member of the Sub. G. "Council, and Sovereign Grand Consistory of the Ancient and Accepted "Scottish Rite; and the Members composing the Celestial Empire of the "Masonic Rite of Memphis." The rite contained originally 96 degrees:— upon the 33° of the A. and A. were placed 62 others, collected from the rites already noticed; it was a most valuable collection, and, we think, should have remained intact.

After the reduction of the Rite in 1866, the G.O. vised all the Charters, and the American Sov. Sanc. took up its position "in the bosom" of the Ancient Cerneau Council of the "Scottish Rite" of 33 degrees. The G.O. of France then chartered Craft Lodges in America, and in consequence of this T.I.G.M. Harry J. Seymour, 33°, A. & P.R., withdrew his representative, Ill. Bro. Heuillant, G.M.A., France.

The ceremonials of this A. & P. Rite are very tolerant, and such as brethren of any religion may enter; they inculcate the existence of a supreme Ruler and the immortality of the soul, and prohibit any interference with Craft Masonry. Dr. Geo. Oliver lays it down as a rule that members of any rite are eligible to attend the degrees of any other; but the only rite that enforces this rule is the A. and P. Indeed all its arrangements are of the highest excellence. It was introduced into England in 1871, by Bro. B. D. Hyam, 33°, Past G.M. of California.

To enable our readers to understand the peculiarities of these different systems, we will give a list of the degrees of the "Ancient and Accepted Rite," and make comparison with some of the other rites practised.

1° *Apprentice.*—Represents man in state of nature.[36]

2° *Fellow Craft.*—Represents man in a state of culture.

3° *Master.*—Represents man in search of lost truth, and the doctrines of immortality. In the rite of Mizraim, the legend is founded on the scripture verse:—

> "And Lamech said unto his wives,
> Adah and Zilla, hear my voice;
> Ye wives of Lamech, hearken unto my speech,
> For I have slain a man to my wounding,
> And a young man to my hurt;
> If Cain shall be avenged seven fold,
> Truly, Lamech, seventy-and-seven fold."[37]

4° *Secret Master.*—The duties, to guard the furniture of the Temple. Teaches, through Solomon, the knowledge of one God. The 4° of the recent Ancient and Primitive Rite of Masonry.

5° *Perfect Master.*—Alludes to the tomb of H. A. B., and teaches the knowledge of God.

6° *Intimate Secretary.*—Aspirant personates Johaben, Secretary to K.S., and the risk he ran. This degree is styled, Discreet Master, and is the 5° of the A. & P. Rite. Designed to teach the intimacy between divine and human nature. The P.W. are known to Arch P's.

7° *Provost and Judge*—Over the Temple workmen. Aspirant learns what man owes his spiritual nature.

8° *Intendant of Buildings.*—Election of H.A.B. Teaches a feeling of order. These degrees seem designed to represent Officials of the Temple.

36.—Bro. W. V. Bedolfe, M.D., states that religious, political, and social postulants, underwent ceremonial preparation, and adds: "It was usual for the candidate to be accompanied by a monitor, to instruct or inform him. On setting out he assumed an appearance of humility, threw of his pallum or cloak, loosed his tunic or coat, and at the same time bared his arm and breast, the foot being slipshod." Virgil thus describes Dido: "The Queen herself, her face bedewed and pallid, her hair dishevelled, now resolute on death. Having one foot bare, her robe ungirt, standing by and holding the altar with pious hands, and offering salt cake, makes her appeal to the gods and to the stars, conscious of her fate." Ovid describes Medea: "Arm, breast, and knee made bare, left foot slipshod." Horace and other authors all give similar descriptions.

37.—Bro. Geo. Oliver, D.D., thinks this may be an ancient profession of initiation.

9° *Elect of Nine.*—Punishment of the first assassin. Candidate learns that justice cannot be exercised indiscriminately by every member of society.

10° *Elect of Fifteen.*—Punishment of the other assassins. Reasons upon order.

11° *Sublime Knights Elected.*—Rewards the zeal of the last, and teaches representation. These degrees are same in the Rite of Mizraim, but the 10° *Elect of the Unknown* is interpolated.

12° *Grand Master Architect.*—K.S. school of Architecture. Aspirant learns, that his knowledge and combination of things for the good of men, constitutes him a Gd. Architect.

13° *Knight of the Ninth Arch*—Alludes to the concealment of the Holy Name by Enoch, and discovery thereof by K.S. Teaches the successive travel through the nine Mystic Arches of the Great-cause :—existence, God, immortality, fortitude, toleration, power, mercy, and joy :—the term of every successful labour ; at one time formed a first part in England. The degree is the 31° of the Rite of Mizraim, and the 6° of the new "Ancient and Primitive Rite."

14° *Grand Elect, Perfect, and Sublime Mason, or Sacred Vault of James VI. of Scotland.*—Professes to reveal the true pronunciation of the sacred name in all time, and the connection between the Crusaders and the Freemasons. It is believed to have been invented by Chevalier Ramsay, and the apartment represents a vault. Aspirant here learns that there is a future for Freemasonry beyond the Salomonian school. All the foregoing are termed "ineffable," because they relate to the Holy Name. The 20° of the Rite of Mizraim. The 7° of the A. & P. Rite is called the "Secret Vault," and is similar, but alludes to the destruction of the Temple by Nebuzeradan.

15° *Knights of the East or Sword.*—Sometimes called also the Red Cross of Babylon, Palestine, &c. Refers to the return of Zerubbabel, to rebuild the Second Temple, as a Red Cross Knight of Persia. It teaches that Cyrus is the precursor of Jesus. This degree constitutes the period of the English Royal Arch, and in some old rituals formed a second part of the Arch degree. D. G. M. Manningham, in 1757, says the degree was known in Germany but not in England. The 8° A. & P. Rite.

16° *Prince of Jerusalem.*—An appendage to the foregoing, referring to the Edict of Darius against Tatnai, "Governor

beyond the River." A mixture of the two foregoing with the Mark was once practised in the North of England. The 9° A .& P. Rite is styled "Knight of Jerusalem," but alludes to Zerubbabel and the force of Truth.

17° *Knights of the East and West.*—Claims to date from A.D. 1118, when eleven Knights made vows of secrecy, friendship, and discretion, before the Patriarch of Jerusalem; teaches the work of the second precursor of our Master. It would seem that the English Templars associated this degree some way with the 15°. The ceremonial refers to the opening of the Seven Seals of the Apocalypse, *and so far*, only, resembles the degree of Templar Priest, for they are differently applied. The 41° and 47° of Mizraim have these names. The 10° A. & P. Rite is styled "Knight of the East," and alludes to the Maccabees.

18° *Rose Croix.*—This Grade has also been styled *Knight of St. Andrew, Knight of the Eagle and Pelican,*[38] *Heredom, Rosæ Crucis, Triple Cross, Rosy Cross, Perfect Brother,*[39] *Prince Mason, Sovereign Prince Rose Croix,* &c.[40] The Scottish Royal Order is known by the name of "Heredom Rosy Cross," and claims a Templar origin, in 1314. The English lecture last century, connected the Order with the Rosicrucians, and the resurrection of one of its chiefs, and there is great resemblance to the Templar. The candidate becomes a disciple of the benefactor of our race, and is instructed in the virtues of Faith, Hope, and Charity, and ascent to Elysium on the third day, as in the mysteries. The Order is the 46° of the old Rite of Mizraim which is very finely elaborated. The 11° of the A. & P. Rite, and it is followed by a degree called the Red Eagle.

19° *Grand Pontiff.*—The word Pontiff is taken to mean a builder of bridges. St. John is claimed as a brother, and the degree refers to the Apocalyptical New Jerusalem, and would seem to be connected with the 17°. Builds a bridge to happiness.

38.—"This is one, who lay upon the breast
Of *Him, our Pelican;* and this is he
To the great office from the cross, elected."—*Dante's Paradiso.*

39.—The mystery here made of the sacrament had its counterpart amongst the Gnostics and early Christians. Blackwood says that (for centuries) the usual way of communicating in China with the higher supernatural powers is by writing supplications on red or gold tissue paper, and then burning the paper, the idea being that the characters upon it are thus conveyed into a spiritual form. Whenever a question is put the paper is burned and wine is poured out. The operation goes on till shortly after midnight, when, according to Chinese physical science, the *yung* or male principle of life gains the ascendancy.

40.—This last title was formed by a junction of the chair title and secrets with the simple companion, the former had long been given to every applicant, by way of brevet rank, to enable him to get the K H., P.R.S., &c.

20° *Grand Master of All Symbolic Lodges.*—The title "*ad vitam*" was from 1758 to 1786, amalgamated with the foregoing. Candidate represents Zerubbabel receiving this grade. Teaches that many struggles must precede acceptance of the new law.

21° *Noachite, or Prussian Knight*—Alludes to Peleg and the Tower of Babel. (Brother Anderson says, in 1723, that "Noachite" was the old name of Masons which probably suggested the degree to the Germans.) Teaches humility, and the vindication of truth. Before 1800 this was the 20° and "Key of Masonry," the 21°. The 35° of Mizraim.

22° *Knight of the Royal Axe*—Alludes to felling of Cedars for the Temple. Aspirant learns that a faithful watch must be kept over the new Ark. Also 22° in 1758. The 32° of Mizraim bears this name.

23° *Chief of the Tabernacle*—Refers to the Levitical Priesthood, and teaches us to reason upon the old and new law.

24° *Prince of the Tabernacle*—Represents the Lodge held by Moses in the wilderness at the construction of the Tabernacle; teaches an array of our forces against the opponents of the new doctrine. These two last degrees may be supposed to hold some relation to our old Arch Veils.[41] The 14° of the A. & P. Rite is "Knight of the Tabernacle."

25° *Knight of the Brazen Serpent*—Claims to have been instituted by John Ralph, at the crusades: motto—"Virtue and Valor,"—emblems of the doctrines by which we conquer. The 15° of the A. & P. Rite is so named, and enters upon the history of serpent worship.

26° *Prince of Mercy or Scottish Trinitarian*—Shews the alliance between the three chief religions: the natural law, law of Moses, and third covenant with Christ. The 14° of the Rite of Mizraim.

27° *Grand Commander of the Temple*—Connects the Knights of Solomon and Christ. The 36° is similarly named in the Rite of Mizraim. The 13° of the A. and P. R. is called "Knight of the Temple," and enters on Geometry.

28° *Knight of the Sun or Prince Adept.*—This degree is called the Key of Historical and Philosophical Masonry. It is moral, spiritual—alluding to the sylphs and seven holy angels,

41.—A Jewish play, embodying the ceremony of the "veils," was translated into Latin, in 1580, by Fr. Morellus, Paris.

with banners of the planetary signs—cabalistical, and alchemical. The jewel is a sun, and the illumination, a sun in the centre of a triangle within a circle at each angle of which is an S. The degree was the 23° at one time, and teaches truth, and the death of the old Adam. "The white dove and black raven represents the two principles of Zoroaster and Manes." The Rite of Mizraim has 51° Knight of the Sun, 54° first of the Key of Masonry, 55° second ditto, 56° third ditto, 57° fourth ditto.

29° *Knight of St. Andrew.*—This degree has been called *Patriarch of the Crusades, and Grand Master of Light.* It seems to be connected with the foregoing, and alludes to the angels of fire, earth, air, and water; and the aspirant is admitted into the true Eden of everlasting truth. The officers of the first apartment represent the Princes of Aleppo and Damascus, with the Emir of Emessa. The 21° of Mizraim is similarly named.

30° *Knight of Kadosh.*—Called also *White and Black Eagle* and *Grand Elected Knight Templar.* Symbols are here at an end. The degree resembles the old ceremonial of the Templars—three trials are made of the aspirant's determination and fortitude, and the seven questions are applied to a ladder of seven steps with words; in this latter point it resembles the York degree of Templar Priest. Latterly, however, Germanic revision has introduced the *Free Judges*, and a philosophical appearance at variance with Christianity. A history of Masonry through Enoch, Moses, Solomon, the Essenes,and Templars is given. It appears to have been the 24° of this rite in 1758, the 29° in 1762, and the 30° in 1802. The 65° of the Rite of Mizraim, and the 16° of the Ancient and Primitive Rite.

31° *Grand Inquisitor Commander.*—Duties to regulate the subordinate Lodges. The 66° of Rite of Mizraim.

32° *Sublime Prince of the Royal Secret.*—The third degree is here explained by Christian allegory, and the ceremonial represents the migration of the Templars. It was originally in this rite the 25°. The 17° called Knight of the Royal Mystery takes the place of this degree in the A. & P. Rite.

33° *Sovereign Grand Inspector General.*—The rulers of the Order, representing Frederick the Great of Prussia. The legend recites the consitution by Frederick. It is needless to say this is the blot upon the Rite. The 18° called "Grand Inspector" takes the place of this degree in the A. & P. Rite. 77° Mis.

It will be observed that the last three degrees are administrative and correspond in rank and dignity with the Grand Officers and Officials of the Grand Conclave of Knights Templars, yet they are nevertheless invariably given for money. In the Ancient and Primitive Rite of Masonry the 31° 32° and 33° are elective as rulers of the Chapter, Senate, and Council, but they are preceeded by the following "Council" of Egyptian degrees:—

19° *Sage of Truth.*—A degree of the Chaldean Magi.

20° *Hermetic Philosopher.*—Explains the most ancient use of the Cross, and the workings of nature.[42]

21° *Grand Installator*
22° *Grand Consecrator*
23° *Grand Eulogist*

These degrees and their duties are expressed by their names.

24° *Patriarch of Truth.*—Explains the ancient development of Masonry in Egypt, and its attendant revelations.

25° *Patriarch of the Planispheres.*—Explains the bearing of Astronomy on Masonry and Theosophy.

26° *Patriarch of the Sacred Vedas.*—Explains Hindoo Theology, and pure Brahminism.

27° *Patriarch of Isis.*—Explains the Egyptian hieroglyphics and mysteries, as associated with Masonry.

28° *Patriarch of Memphis.*—Explains the ancient legend of Osiris, and its relation to the modern M.M. 3°.

29° *Patriarch of the Mystic City.*—Contains a history of Egyptian Masonry, and Heliopolis, or On, or Zoan.

42.—Whilst these sheets were under examination, Bro. Thomas Hargreaves, SW., of the "Lodge of Commerce, Haslingden," placed in our hands on the Manchester Exchange, two Rosicrucian metal plates, of considerable antiquity, which had just been dug up at Haslingden. They were about three inches in diameter; one of copper, had on one side the double equilateral triangles within two circles, and on the other the same figure within one circle. The second plate was of lead, with a hole at the edge for suspending; within a double border of two and three circles were stamped various astrological symbols: within the two lines of circles were repeated crosses and circles upon crosses.; in the inner circle or centre were planetary seals, and the name and number "7 VENUS 7." The other side contained several other symbols and the number "7" triangularly repeated, all within three circles.

We may also express indebtedness here to Bro. Commander Charles Scott, R N., J.P., &c., 33°, Member of Council of Ancient Rites, for some information worked herein in correcting proof. We may also state that Bro. Ohanness Andreasian, 30°, informs us that the Constantinople carpenters were formerly distinguished by wearing the square and compass on the Fez, such as is still worn by the government inspector of works.

30° *Sublime Master of the Great Work*—Alludes to the celebrated Statute of Isis, and teaches the doctrine of the immortality of the soul. The 90° of Memphis.

31° *Grand Defender of the Rite.*—The third and fourth officers of the Chapter (4° to 11°), Senate (12° to 20°), Council (21° to 30°). The Judicial Tribunal.

32° *Sublime Prince.*—The first and second officers of the Chapter, Senate, and Council.

33° *Sovereign Grand Conservator.*—The presiding officer of the Mystic Temples, (31° to 32°) or Provincial Grand Lodges; Members of the Sovereign Sanctuary and Governors of the Order. The 90° of Mizraim and the 95° of Memphis, the 96° being S.G. Master.

There is an immense amount of learning developed in these higher degrees, but their advantage is a vexed question; if Freemasonry could be conducted on its old principles they would be useless, as the whole of the learning which they are designed to convey is latent in the three first degrees. As the Masonic fraternity is now governed the Craft is fast becoming the paradise of the *bon vivant*; of the "charitable" hypocrite, who forgets the version of St. Paul, and decorates his breast with the "charity jewel" (having by this judicious expenditure obtained the "purple" he meets out judgment to other brethren of greater ability and morality but less means); the manufacturer of paltry masonic tinsel; the rascally merchant who swindles in hundreds, and even thousands, by appealing to the tender consciences of those few who do regard their O.B.'s; and the masonic "Emperors" and other charlatans who make power or money out of the aristocratic pretensions which they have tacked on to our institution—*ad captandum vulgus;* and especially in these two last points the present writer has grevious reasons to complain. If we consider the usual plea for the continuance of the high grades—that they constitute a winnowing process—we shall find that the idea is opposed to the whole spirit of the Master's O.B., and is a vain excuse for underrating the character of those whom we ought to

protect. On the whole, however, masonry could lose nothing by putting a stop to the unnecessary multiplication of lodges, and the adoption of a higher (not pecuniary) standard of membership and morality, with exclusion from the "purple" of all who inculcate frauds, sham historical degrees, and other immoral abuses. When this is done we can then consider the question of continuing the high grades. No other institution is so intrinsically valuable as Craft Masonry, or capable of such superhuman things—as now governed few societies perform less; none profess such great objects—few accomplish so very little real and substantial good—may reformation be speedy and effective.

FINIS CORONAT OPUS.



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ERRATA.

Page 10, *line* 8 *from top:* for "four and twenty" read "about five and twenty."

Page 15, *Note* 17: for "Nepoa" read "Repoa." (Ragon.)

Page 22, *Note* 23: for "1838" read "1838."

Page 36, *last line*: for "fourteenth century" read "thirteenth century (1258)."

There are a few minor errors which the reader will notice for correction himself.









